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WOODSTOCK LETTERS.

VOL. XI, No. 3.

THE CATHOLIC RELIGION IN THE UNITED STATES IN 1818.

BY FATHER JOHN GRASSI. [1]

The Catholic Religion is better appreciated and more widely spread in America than many may suppose. However rude and ignorant a person may be, when mention is made of the Catholic Church, he willingly grants that it is the earliest of all; and many non-Catholics prefer to communicate their religious doubts to a Catholic, simply because he professes the faith which is the first and oldest. Our missionaries are generally respected, either on account of their education and superior knowledge, or of their celibacy, or of their disinterested and zealous labors, or, finally, because of the undoubted validity of their ordination. It is a noteworthy fact that when the impious Thomas Paine was on his death-bed, he gave positive orders that no Protestant minister should be admitted to his chamber, but he allowed two Jesuit priests to be called. They came and spoke with him; it seems that now and then he paid some attention to the truths which they suggested to him, but the acute pains which tormented him caused him to break out in blasphemies and howls of despair. The Fathers, having

[1] Notizie Varie sullo stato presente della Repubblica degli Stati Uniti dell' America Settentrionale, scritte al principio del 1818, dal Padre Giovanni Grassi della Compagnia di Gesù. Edizione Seconda, Milano, MDCCCXIX.

failed to accomplish anything, withdrew in horror, and the infidel died as he had lived. Paine was an Englishman, who had been a corsetmaker before he undertook to write upon religion. His principal work, *The Age of Reason*, is remarkable only for the unbridled fury with which it speaks against revelation.

The Jesuits, who planted the Catholic faith in Canada, and spread it far and wide through South America, were also the first missionaries in the provinces which now form a portion of the United States. Some two hundred English Catholic families, bitterly persecuted for the faith in their native land by their fellow-countrymen who proclaimed themselves to be the apostles of liberty of conscience, emigrated to Maryland in 1633, under the auspices of Lord Baltimore. Father White, with some other members of the Society, accompanied the first settlers, and Maryland from that time forward continued to be a mission of the English Province. I shall not here recount how these good Catholics, by an unexampled display of liberality so vaunted in our times, and so little practised by their adversaries, gave an asylum to Protestants in the colony they had founded, and how they were repaid with ingratitude by those whom they had befriended, and were cruelly persecuted by the English Government;—since my object is to speak only of the existing state of affairs. I may add, however, that the Jesuit missionaries, even after the suppression of the Society, continued to labor on the missions, and to found new ones, under the jurisdiction of the Vicar-Apostolic of London. The number of Catholics having greatly increased, the See of Baltimore was erected by His Holiness, Pius VI., and the Rev. John Carroll was appointed its first Bishop, to whom a Coadjutor was assigned in the person of the Rev. Leonard Neale: they were both ex-Jesuits and natives of Maryland. Bishop Carroll was consecrated in 1790, at Lulworth Castle, the seat of Thomas Weld, one of the principal Catholics of England, who in his life and death was a true type of the Christian gentleman. The Sees of Boston, New York, Philadelphia, Bardstown and New Orleans were subse-

quently founded, and in 1810 Bishop Carroll was advanced to the rank and title of Metropolitan Archbishop. It seems to be a signal mark of Divine Providence that this dignity was bestowed on one whose character was best qualified to dispel prejudices against the Catholic Church, and to give a fair idea of it to this portion of the new world. Archbishop Carroll was a native of the country, and had enjoyed all the educational advantages which the Society of Jesus furnishes to its members. He had been professor of theology at Liege, and previous to 1773 he had been admitted to the profession of the four vows. He had been traveling companion to some English noblemen on a tour through Germany, Italy and France, and everywhere he had made the most favorable impressions. Nor could it well be otherwise, since in him irreproachable conduct was united with a profound knowledge of Catholic doctrine, and his accomplished manners and kindness of heart were accompanied by rare prudence, so that he won the affection and respect of Catholics and non-Catholics alike; amongst others who honored the Archbishop of Baltimore with their friendship was the glorious hero of America, the immortal Washington. Archbishop Carroll passed to a better life on the feast of St. Francis Xavier (Dec. 3), 1815. The day of his funeral was a species of triumph for the Catholic religion, as the ceremonies were conducted with all the public pomp that would mark such an occasion in a city entirely Catholic. His mortal remains were placed in the sepulchre of the Sulpician Seminary, until such time as, in accordance with the wishes of the illustrious deceased, they can be deposited in the Cathedral, which is approaching completion. This was the first time that Baltimore witnessed the rites of the Catholic burial service in full accordance with the ritual; the cross borne at the head of the sorrowing procession, the priests chanting in strains of woe, the funeral trappings, the burning tapers, the expressive ceremonies, made a deep impression upon the people, who, in respectful silence and with signs of mourning, testified their affection and esteem for the good prelate whom they had lost. It will remain the glory forever of the Catholic Church in

America, that her hierarchy began with one so conspicuous for worth and merit as Bishop Carroll. His successor, Archbishop Neale, soon followed him to the grave, in June, 1817; his memory will be held in benediction, particularly in those places which were the theatres of his zeal, ever intent on advancing the spirit of solid piety. The name of Bishop has a grand sound in Europe even before the world; but in America, magnificent display is unknown, and the prelates with great edification are constantly engaged in the labors of simple missionaries. Fancy my surprise in 1810, at seeing the Archbishop of Baltimore and Metropolitan of the United States enter a house along with me, and then, having drawn from his pocket a wide ribbon to serve as a stole, place upon a small table the holy oils, a vial of water, and a little ritual in order to baptize a baby. The same is done by the other Bishops in their respective Dioceses, and Bishop Flaget of Kentucky made the visitation of his Diocese traveling hundreds of miles on horseback, and alone.

It is to be remarked that the names of *congregation* and *missionary*, are here equivalent to parish and parish priest. I shall say nothing in regard to the number of Catholics scattered throughout the vast extent of the United States, as there are no reliable statistics on that point: but it will not be amiss to mention something briefly in regard to each Diocese, beginning from the North.

Diocese of Boston. Catholic missionaries are stationed only in two places of this Diocese, at Boston and on the Penobscot. The Abbé Matignon, a Frenchman, has succeeded in founding the Church in the capital of Massachusetts, and Bishop Cheverus, also a Frenchman, resides there at present. The amiable character, the conspicuous virtue and learning of this prelate, and of his worthy assistant, have won the respect and esteem, not merely of Catholics, but also of those who are outside the pale of the Church: all have been inspired with the highest idea of our holy religion by the lives of such excellent ministers. The Penobscot missionary has charge of a tribe of Indians who have not yet forgotten the Jesuits from whom they received

the Gospel. Throughout the rest of New England, Catholics are very few and there is no missionary.

Diocese of New York. In the city of New York the number of Catholics exceeds 20,000, mostly Irish, whose attachment to the faith is wonderful. The new church of St. Patrick, Gothic in style, is held to be one of the finest buildings in the United States, and serves as the Cathedral of Bishop Connolly, an Irish Dominican. He has with him only two missionaries, both of whom are advanced in years. Anyone can easily imagine how great and numerous are their labors in a city of such size. At Albany, the State Capital, there is a church and a missionary, who has care also of the Catholics living at considerable distances. In almost every village of this State there are good Irishmen, ever ready to contribute to the building of churches and the support of missionaries, if they could obtain them.

Diocese of Philadelphia. The Jesuits from Maryland built the first church in Philadelphia, St. Joseph's, which together with the adjoining residence still belongs to them. There are three other churches here: St. Mary's, under the direction of the Bishop; Holy Trinity, which is principally frequented by the Germans; and St. Augustine's, erected by the zeal of Father Carr, an Irish Augustinian. There are five priests in the city, who also visit outside missions. The Jesuits had founded some other missions in Pennsylvania before that of Philadelphia. One is at Conewago, where four Fathers of the Society reside: this and the neighboring congregations are made up of German settlers, who still preserve their attachment to the ancient faith, and primitive simplicity of manners. Another mission is Lancaster, and the missionary who resides there is at the same time burdened with six other congregations, each one of which would require a priest. To avoid entering into trifling details, I shall merely mention that in 1813, there were in the whole of this extensive Diocese no more than thirteen priests, amongst whom Prince Demetrius Gallitzin, a Russian, deserves special mention for the zealous discharge of all the duties of a country missionary.

Diocese of Bardstown. The remoter frontiers of this Diocese were formerly considered as an extension of Canada, and for this reason many of the inhabitants of those parts are French; many families also have emigrated thither from Maryland in search of better lands than those they were leaving, which had been worn out by long continued cultivation of tobacco. The Bishop resides at Bardstown, where he possesses a little seminary and has begun to build a church to serve as a Cathedral. In 1813, there were only eight priests in the whole of this vast Diocese, in which the missions are perhaps more laborious than elsewhere, because the Catholic population is more scattered and poorer. In the neighboring Territory of Illinois, there are various Indian tribes, some of which were brought to the faith by the Jesuits long ago; but for the most part they live still in utter ignorance of the true God.

Diocese of Baltimore. This Diocese comprises all the States south and south-west of Maryland. There are five churches in Baltimore, including the Cathedral, which is still unfinished. It is built of the hardest granite, from designs of Latrobe, the chief government architect. The church of the Seminary of St. Sulpice is Gothic, but elegant. As Maryland was a Catholic colony, the missions are more numerous there than in any other State. In the new city of Washington, there is a large congregation, but only one priest, who officiates at St. Patrick's church, close to which the Jesuits have put up a house destined for the education of youth. Some years ago the foundations of a Cathedral were laid, but the building had to be suspended for want of funds. Besides two small chapels in this neighborhood, there is at Georgetown the church of the Holy Trinity, which unfortunately is not large enough to contain more than a third of the people who flock to it. This church is served by the Jesuit Fathers of the College, and the Religious of the same Order have in Maryland four Residences, and other missions, each one of which has several congregations depending upon it. There were in 1813 some forty missionaries in Maryland, a number utterly in-

adequate to the wants of the Catholic population. A single missionary must therefore supply as best he can for the want of laborers. Some notion of the journeys and fatigue of such a life may be gathered from the subjoined list of places cared for and visited this year, 1817, by one priest, Father Malevè, S. J. He resides at Fredericktown, where the congregation is tolerably numerous. Besides this, he has to go to the Manor, distant 7 miles; Maryland Creek, 15; Hagerstown, 28; Martinsburg, 38; Winchester, 50; Cumberland, 110. These places have large congregations and spacious churches. To these we must add four smaller congregations and various scattered families whom this one priest must visit occasionally.

The cities of Norfolk and Alexandria in Virginia possess Catholic churches. Richmond, Petersburg and Fredericksburg have made efforts to obtain a priest, but without success, and for this reason there is as yet no church in these places. In Charleston, S. C. and Augusta, Ga., one hundred miles apart, there are churches and priests. In North Carolina, Tennessee and another new State, there is so far neither church nor priest.

Statistics are wanting in regard to the lately erected Diocese of Louisiana. The zeal of Bishop Dubourg of New Orleans will surely obtain abundant fruits from the field entrusted to his care, and cultivated by many eminent ecclesiastics who have accompanied him from Europe.

From this brief description it can be seen how great is the want of priests. Add to this, that the settlers in newly opened sections are most anxious to have churches and missionaries; many landholders also, even Protestants, offer hundreds of acres gratis for this purpose, not through any special zeal for religion, but simply as a matter of speculation. For people prefer to settle in places where they can easily procure the helps of religion, and hence the lands increase in value. Missionaries who should establish themselves in such places, would have the consolation of seeing the whole neighborhood embrace the Catholic faith. But where in our days can so many zealous priests be found?

For those who wish to know who are they that labor in this extensive vineyard of the Lord, I shall give a brief notice of the Religious Orders existing there, in addition to the Secular Clergy. The Jesuit Fathers, besides their missions, have at Georgetown, near the rising city of Washington, a boarding College, delightfully situated, which was empowered (March 1, 1815) to confer such academical honors as are customary in the other colleges or universities of the country. The Jesuits also directed a school in New York, called *The Literary Institution;* it has been closed, solely for want of teachers, but they still possess the property. The Sulpicians have a creditable College at Baltimore, chartered as a University by the Maryland Legislature. In addition to the Seminary at Baltimore, they also conduct a school at Emmitsburg. Some English Dominicans have in Kentucky a convent and school, and the church of St. Rose of Lima; in 1816, they had four students of theology, besides some novices. They have only three priests upon the mission, and stand greatly in need of liturgical books, but they try to remedy this want by edifying industry. Some Lazarists from Italy have lately reached the Western territory of the United States, and they are only waiting the arrival of the Bishop from New Orleans to fix upon a place for their establishment. The zeal and activity of the Rev. Mr. Andreis, who is the Superior of these missionaries, excite expectations of great works for the glory of God: he has already written that God has deigned to crown his labors amongst the Indians with signal success.

There are also in America some communities of Religious women, the most ancient of which is the Discalced Carmelites of St. Theresa. Three of this Order had the courage to leave their English convent at Antwerp, and cross the broad Atlantic to found a new house of their Order; in a few years their number had increased to twenty-six. Their convent, a wooden building, is not far from Port Tobacco, in Maryland. Archbishop Neale, filled with zeal for the instruction of youth, has established at George-

town a community of Visitation Nuns for the instruction of girls. In a short time this community has increased so rapidly that last summer it numbered thirty-six religious. Another institution for the same object has been founded at Emmitsburg by the Abbé Dubois: the teachers and sisters have adopted and follow, as far as circumstances permit, the rule of the Sisters of Charity, who in France are principally occupied in the service of the hospitals. Some of them have gone from Emmitsburg to Philadelphia, where they have taken charge of an orphan asylum: on festival days they conduct the orphans in procession to the various churches, to the admiration and edification of the public, and also to the profit of the benevolent institution which is supported by the alms of Catholics and of generous Protestants. These same Sisters were expected in New York, to take charge of a similiar institution. Mr. Nerinckx, a most zealous priest, has founded in Kentucky a Congregation, called the Daughters of Mary at the Foot of the Cross. Finally, Mr. Thayer, a Calvinist preacher, who became a Catholic at Rome, and died not long ago in Ireland, has left funds sufficient to found in Boston, his native place, a house of Ursulines for the instruction of young girls.

Churches and Functions.

The churches are unpretending structures, without ornament; frequently with galleries all around the inside in order to have more room, and the organ, if they possess one, over the main entrance, and they have only one altar. Behind or alongside the altar, there is a small sacristy, in which confessions are heard, and it is provided with a fireplace. M. Peemans, the Countess De Wolf, and Fr. Geerts, formerly a Jesuit, and other benefactors in Flanders, with a generosity equal to their zeal, have sent to America many decent and even beautiful vestments, which were much needed, and of which there is still a great deficiency. The good impression produced upon the people by sacred pictures

cannot be sufficiently described: the few that they have represent some well-known mystery in the life of Jesus Christ. The Crucifixion is the most common: they come and stand before it, deeply moved to compassion, especially rustics, and sometimes Protestants. But, unfortunately, paintings are rare, and of little artistic merit, the productions generally of non-Catholic pencils: I make particular mention of this circumstance, because the observation has been made by many, that non-Catholic painters do not succeed in imparting to their works that air of piety which helps so much to excite devotion.

I shall say nothing of the services in city churches, because they are the same as in Europe, so far as the number of priests will permit: but it will not be without interest to say something of those which are held in country churches situated at a distance from any dwelling-house, which are by far the most numerous. On Saturday, the missionary leaves his residence, and goes to take up his lodging with some Catholic living near the church. Having arrived at the house, he puts the Blessed Sacrament in some decent place, and also the Holy Oils, without which he never sets out on a journey. On the following morning he rides to the church, and ties his horse to a bush. The whole morning is spent in hearing confessions: meantime, the people from distances of four, six, ten miles, and even more, are coming in on horseback, so that often the church is entirely surrounded with horses. Mass begins towards noon; during the celebration, those who can read make use of prayer books, and pious hymns, for the most part in English, are sung by a choir of men and women. The sermon comes after the Gospel, and it is preceded by the Gospel read in the vernacular. The preacher either reads or delivers his sermon, according to his inclination, and sometimes it is deferred until after Mass, to enable the priest to take some refreshment, which the faithful never fail to supply. There is no necessity to recommend attention, because they display the greatest eagerness to listen to the word of God. Vespers are not said, as the people live so far off and are

so scattered; and so, when Mass is over, the children recite the catechism, infants are baptized, or the ceremonies are supplied in the case of those already baptized in danger, prayers for the dead are recited or the funeral services are performed over those who have been buried in the churchyard during the absence of the priest. Finally, one must attend to those who ask for instruction in order to join the Church, or who wish to be united in the bonds of holy Matrimony.

These labors being ended, the missionary remounts his horse and goes to dine at some neighboring house: invitations are not wanting. On festival days, especially, he is informed of dangerous cases of sickness: these sick calls are the most laborious work upon the missions, whether you regard the long distances or their frequency, and sometimes there is want of discretion in these good people, who summon the priest even when there is no danger.

A Dominican Father on one occasion traveled thirty miles through the woods, in order to assist a sick woman: what was his surprise to find her well enough to mount a horse, and act as his guide to point out the way back, the return trip being thirty miles more! On these visits, it is often necessary to begin by giving conditional baptism to the sick, for they cannot tell whether they are baptized or not: the negligence of Protestants on this point is very great. Cases frequently occur of those who are not Catholics, but who wish at least to die within the bosom of the Church: they know nothing, and there is no time to impart instruction, or they are incapable of receiving it. On such occasions, after getting them to make acts of Faith, Hope and Charity, and making them understand as well as you can those truths which are necessary for salvation, you must rest satisfied, especially in the case of negroes with a *Credo quidquid Catholica credit Ecclesia.* All these functions have at times to be performed in private houses for the convenience of families too far removed from the church, and the order observed is the same same as that described above. If it be asked, how these churches are built and supported, I answer, that

it is generally done by the voluntary contributions of the faithful who subscribe a certain amount for the building. When the church is built all who wish to have the exclusive right to a seat pay a trifling amount, which helps to support the church and pastor, except in the ancient missions of the Society of Jesus. This is the custom especially in the towns and villages: in some places, the pews in the church are sold to private families, and one such sale in St. Patrick's Church, New York, in 1817, produced the sum of $37,000. The so-called Incorporated Clergymen of Maryland hold lands by virtue of an Act of Legislature, and these lands could be made to yield a handsome revenue, if they were properly cultivated, but the means are wanting to accomplish this. With this exception, every bequest for religious purposes must be made in the name of some individual, as the laws of the country are opposed to legacies after the manner that used to prevail in Italy.

The position of a missionary in the United States will be better understood, if I note the special difficulties and the consolations which he meets with in the exercise of his ministry. I hardly consider the acquisition of the English language to be a difficulty, for in the space of about six months one can qualify himself to hear confessions and give public instruction; nor has one to contend against indifference to religion, for this evil exists there perhaps less than elsewhere; nor the civil laws, which permit complete liberty: but one of the greatest difficulties to be encountered, and experience alone can make it understood, is that one is left completely alone, and sometimes at a distance of twenty, fifty, a hundred miles and more from any other priest. Besides, one's duties are very trying, because the Catholics live so far apart, that you have to labor a great deal even to gather a little fruit and hence if new and inexperienced missionaries are not careful, they run the risk of ruining their health at the very start. Not a slight difficulty arises from the perplexing cases of conscience, which are but lightly touched upon by authors, in other respects full of information: v. g., on the state of slaves held by non-

Catholic masters, who are sometimes rabid enemies of the faith; and of masters who deny their slaves the permission required by law to contract marriage, etc. Mixed marriages cause great embarrassment and trouble: sometimes the husband hinders his wife from frequenting the Sacraments, sometimes the wife does not allow the children to be reared in the faith. This recalls to my mind an odd accident that happened to Father Francis Neale. He was baptizing a little boy in the house of a Catholic gentleman: in the middle of the ceremonies, the Protestant mother rushes into the room all in a rage, snatches the child from its godmother's arms, and carries it off, declaring that no child of hers will ever be baptized by a priest. Cases happen when Catholic parties are married before ministers who care but little for the prohibited degrees of relationship, and nothing at all for the spiritual dispositions: but such a step is regarded as an act of apostasy, and those who are guilty of it, are not permitted to approach the Sacraments, until they have performed public penance. What causes the most grievous affliction to the good missionary is the evil conduct of some Catholics, whose lives are in contradiction with the sanctity of the faith which they profess, and who are the greatest obstacle to the conversion of others. How painful too is it to hear those who have traveled in Catholic countries speak of the profanation of Sunday, the disedifying conduct of the clergy, the want of devotion in the churches; and often also to see abandoned Catholics from Europe come to America and be guilty of the greatest scandals against religion. This is much more afflicting than the poverty which at times straitens the missionary scarcely supplied with the necessaries of life, but utterly unprovided with means to establish a school, to decorate the altar, and to help the indigent sick.

In the midst of such difficulties, God is liberal in granting many consolations to sustain his servants. It is certainly not a trifle at the present time to be able to say, as in America it could and can still be said with heartfelt gratitude:—'Here, at least, the Catholic religion is not persecu-

ted by public authority, here she enjoys peace.' The labors of some missionaries are not so constant but that they have at times entire weeks for rest, or rather, to apply themselves to prayer, their main stay and comfort, and also to study: when sickness is not prevalent, they have plenty of leisure. Besides, if they are grieved at seeing some neglect their Christian duties, this grief is often compensated by the pleasure of finding excellent families, especially in the rural districts, who although they see the priest only once or twice a year, lead eminently Christian lives, observe strictly the prescribed fasts, recite their prayers in common, unite together on Sundays for spiritual reading, and say the prayers for Mass, as if they were actually present at the Holy Sacrifice; and also by meeting some who journey over a hundred miles to comply with their Easter duties, bringing their grown-up children for Baptism, and instruction, and carrying back a handful of consecrated earth to cast upon the graves of their dead. What shall I say of the happiness one feels at the signal marks of Divine providence, when children after Baptism, or adults shortly after their conversion or after being fortified by the Sacraments, die sweetly in the peace of the Lord? What shall I say of the triumphs of grace in certain wonderful conversions? Two years ago not less than three Protestant ministers embraced the faith, and then was renewed the edifying example given in former times by Lord and Lady Warner, who after abjuring their errors and having provided for their children, by mutual consent entered into the religious state. Many examples of remarkable conversions might be here adduced, but for brevity's sake I shall limit myself to two. A Quakeress, one of the most distinguished, and, so to speak, the spiritual mistress of her sect, upon hearing that there were Catholic priests in New York, and Jesuits too at that, was fired with zeal, and took the resolution to go and convert those whom prejudice made her believe to be the worst abomination of antichrist. She soon found them, and began right away to talk such outrageous nonsense, that one of the missionaries thought it best to leave the room. The

other better acquainted with the customs of his country, listened to her with patience, replied with politeness, did not lose his temper when interrupted, and having to some extent calmed down her fury, rendered her attentive and docile to his discourse. God blessed this conversation and others which were held upon the subject of religion, she was disabused of her false notions, and finally recognized the truth and embraced it. The other example is that of a young Methodist preacher, by the name of Richard, who went in the same manner to convert the priests of St. Sulpice, in the College and Seminary at Montreal in Canada. His undertaking had excited the highest expectations amongst the members of his denomination : but, imagine their amazement, and the satisfaction of Catholics, when it became known that Mr. Richard had been converted to the faith, and afterwards became a priest, and finally professor of theology, an office which he continues to exercise with honor to the present day. I ought not to pass over in silence the very great consolation which the negroes bring to the missionary; for amongst them, although they are poor slaves and so abject in the eyes of the world, are found chosen souls filled with such beautiful sentiments of true piety, that they move one to tears, and the missionary himself is encouraged to work for the glory of God. The frequent offering of their labors to the Lord, patient endurance of ill-treatment from hard masters, obedience for the love of God, the recitation of the beads when it is possible, these are the devotions chiefly recommended to them, and which they chiefly practise; consequently, Catholic slaves are preferred to all others, because they are more docile and faithful to their masters.

There is reason to believe that the duties of the missionaries will in future be less arduous, because in addition to a fair number of excellent young men, native to the country, who have already entered upon an ecclesiastical career, many priests have gone to America, who will divide the labors with those who were there already. Up to the present time, there were not priests enough to attend to the

Catholics, and so, they could not be expected to devote themselves to the instruction of such as wished to enter the Church, and to the Indians who are still in ignorance of the true God. A letter written recently from Washington reports that some Indian chiefs, who had lately called to pay their respects to President Monroe, paid a visit to the neighboring college of Georgetown. These Indians manifested their joy in the most touching manner at sight of the Jesuit Fathers: they said that they had often heard their fathers speak of the Black Gowns, and they offered every inducement to persuade them to return with them to the forest, promising that their tribes would listen to no other prophet or teacher but the Jesuits. Poor people! Since the suppression of the Society, they have been deprived of all spiritual assistance.

The truth can be proclaimed freely and can triumph in America, since it has not there to contend with one of the greatest obstacles which elsewhere hinders the propagation of the Christian faith, namely, religious intolerance and the persecution of idolatrous governments. Furthermore, there are in America characters, so to speak, naturally inclined to piety and devotion, and religion will make rapid progress there, whenever it is proposed with the gentle charity which characterizes the true ministers of Jesus Christ. A person acquainted with ecclesiastical history is startled on hearing the names of certain sects, and shudders to recall the wild doctrines held by their founders, and the bloody excesses which marked their origin: but they are quite changed in our day. Many individuals, it is true, bear the evil name of those sectaries, but they are far removed from the primitive spirit of the sect. You will find them gentle in character, upright in their lives, polite in their manners (this virtue however, is more or less common to all there) towards all classes of people, whatever may be their real internal persuasions. After having conversed with many of them, and having heard their admiration for the apostolic courage of the common Father of the faithful now reigning, and their ridicule of those who even at the present day pretend that

the Pope is antichrist, one is quite surprised to hear that he has been speaking to a Quaker, a Methodist or a Puritan.

There are Protestants, however, in whose mind the mere name of Roman Catholic conjures up the horrid pictures which their preachers trace in glowing colors, and the many enormities slanderously charged upon the Catholic Church —The horrors of St. Bartholomew's, the Gunpowder Plot, the Great Fire of London, the abuses of the Inquisition; such detestable principles as, for example, that faith should not be kept with heretics, that the priests give license to perpetrate the blackest crimes, promising to pardon them if they have a share in the spoils of theft, for instance, etc., etc.; errors, which not only are not taught, but are abhorred and explicitly condemned by every Catholic; stale calumnies, acknowledged to be such a hundred times by honest sectarians, but still daily repeated as unquestioned facts in conversation, in sermons, and printed books. Hence, it is no wonder that the name of Catholic is equivalent to monster in the minds of many Protestants; for the prejudices of early education are deeply rooted. But if the genuine principles of the Church in regard to doctrine and morals be explained to them in a gentle manner, with patient and kind-hearted charity, and above all, if they become acquainted with a well-instructed Catholic of irreproachable life, they can scarcely trust themselves, and exclaim with amazement: 'Is that the teaching of the Catholic Church? That upright gentleman is a Catholic? How different from the idea I had formed of it!'

But it is time to stop writing upon a subject, the abundant matter of which and its interesting nature have led me far beyond the short notice that I had intended. How many reflections might here be made upon the vicissitudes of empires and nations, the advance in arts and sciences; how many on the pretended right of interpreting the sacred Scriptures to suit individual caprice; how many upon the contradictory liberality of those who present the Bible as the only rule of faith, and at the same time by legal enactments

impose the obligation of believing what was dictated by men who acknowledge themselves to be fallible, and who change the articles of belief to suit their whim and pleasure?

These reflections, which will present themselves to the minds of all good Christians, will induce them to pray to the Author of our Faith for the prosperity of the Church in America, and to contribute some offering for the benefit of the missions and the decoration of their churches. I do not dwell upon these reflections, because they will offer themselves spontaneously to the impartial reader of these pages; and besides, the sole object I had in view was to make known the actual condition of the Catholic Church in the United States of North America.

THE VICARIATE OF MANGALORE.

I.—INTRODUCTION OF CHRISTIANITY INTO CANARA.

It is generally believed by the Christians of Canara, that St. Francis Xavier visited this coast soon after his arrival in Goa, in 1542. Though an express mention of the Saint's visit to any place in Canara is not made by his biographers. Yet Cannanore in Malabar was fortunate enough to receive his visit. On his voyage from Cochin to Cambay, in 1544, our Saint found himself in company of a person of high rank and office, whose impiety and wicked life were a scandal even to the heathen. St. Francis always paid him great attention and seemed to court his friendship, until they arrived at Cannanore. As the vessel stayed there for a few hours, the two friends landed and walked together into a palm grove, that was near the shore. Then our Saint bared his shoulders, and began to scourge himself cruelly, until the ground was red with his blood, and the whole grove resounded with the noise of his blows. His companion asked for the cause of so severe a penance. St. Francis

told him that it was for him that he was doing all this, and reminded him that he had cost much more to his Saviour. He entreated him to give up his wicked life and to try and save his soul. The man was conquered. He knelt at the feet of St. Francis, made his confession, and was thus reconciled to God.

According to F. Sebastian do Rego, the mission of Canara was in former times cultivated by missionaries of various Religious Orders, according as the Chaplain of the Portuguese Commandants belonged to one or the other Order. Father Henry of Coimbra and seven other Franciscan Fathers landed at Angedivo on the 13th of September, 1500. They administered the Sacraments of Penance and Holy Communion to the Portuguese, but did not preach to the Islanders, as they were ignorant of the Ronkan language. In 1526, other Franciscan Fathers came to Mangalore. They succeeded in converting many natives, and erected, according to the testimony of Pietro della Valle, a Roman nobleman, who visited Canara in 1623, three Churches, viz.: our Lady of the Rosary, our Lady de la Misericordia, and of St Francis. The same traveler states that there were two churches within the fort of Honorè, called St. Catharina and St. Antonio. We learn from other sources that there were also four churches at Cannanore, viz.: La Misericordia, St. Francis, St. Mary of Victory, and the episcopal church.

The Franciscans were followed by the Fathers of the Society of Jesus, who established themselves in Goa in 1543. They built a church at Barcelore, a seaport of Canara, under the invocation of our Lady of the Rosary. Fr. Francis Estefoni and two other Fathers of the Society attended the Portuguese army commanded in person by the Viceroy, D. Antao de Noranhor, who set sail from Goa on the 5th of Dec., 1567. The object of the expedition was to punish the Queen of Ulala who had refused to pay her tribute. The Jesuit Fathers erected three hospitals, one at Mangalore, another at Barcelore, and a third at Honorè. From 1574 to 1578, the Portuguese garrisons of Mangalore, Barcelore and Honorè were destitute of Priests. Father Ruy Vicente,

Provincial of the Society of Jesus at Goa, sympathizing with them, sent some priests who were to teach the Catechism and administer the Sacraments. The converts of these missionaries, as well as some Christian families from Goa, who about this time settled at Mangalore, Barcelore, Honorè, and other parts of Canara, favored by the powerful protection of the Portuguese Government, commanded the respect of their more numerous Hindoo neighbors, and Christianity flourished under the zealous exertions of these missionaries and the supervision of the Archbishops of Goa. One of them, Dr. Fr. Aleixo de Mineses visited Canara on his return from the Synod of Odiampur in Malabar, in 1600. These missionaries, however, were obliged to desert the mission, owing to the defeat of the Portuguese in 1603, and the state of religion became daily more and more deplorable. In 1643, there were but three churches in Canara, viz.: at Mangalore, Barcelore and Honorè, and these were without regular priests. The Christians suffered very much from the want of the Sacraments. Many had to marry without the ministration of the Pastor; many received the nuptial blessing on the very day that their children walked up themselves to be baptized.

Dom Juan IV., king of Portugal, being informed of the state of Christianity in Canara, applied to Rome for Bulls of Consecration for the Very Rev. Sebastian Gomez, Vicar foraneus of Goa. Unfortunately, the Bishop elect was already dead before the Bulls reached India. It seems that no subsequent steps were taken by the Portuguese king, to fill up the vacancy. In 1658, a Jesuit Father of the house of Spinola visited Canara. His indefatigable zeal obtained for him the name of the great missionary. In the same year, Father Vincent Mary of St. Catharine of Siena, a man of great virtue, prudence and zeal, belonging to the Carmelite misssion of Verapoli in Malabar, visited Canara. At Batkul, a wealthy Musselman and friend of the Rajah of Canara, invited him to establish his mission in this country, and promised to assist and favor him and to promote his mission at Honorè. Father Vincent found there two mission-

ary priests from Banola, who had come to administer to the spiritual wants of the large number of Christians who were in that fortified place. They were Oratorians and under the jurisdiction of the Vicar Apostolic of Byapur and Galkonda. It seems that the number of Christians at that time was about 30,000, the majority of whom were originally natives of Goa, Salcette and Bardoz. Had missionaries not been wanting a great deal might have been done for the conversion of the natives.

"The Rajah himself," says Father Vincent, "was favorably disposed towards the Christians, publicly confessing that there is no law so just nor better regulated than the Christian law. He was a prudent, judicious man and his morals were good. He loved justice so much, that robberies and thefts were rarely heard of in his states. A traveler was perfectly secure. When anything had been stolen from any one, the community of the place where the theft had been committed were apprehended and not allowed to withdraw before the guilty person had been found out. In case the thief was not found out, the whole community had to make good the money to the owner." The same is asserted by Vissher in his letters from Malabar, 1743. In 1660, D. Joseph Sebastiani, first Vicar Apostolic of Verapoli, on his way to Rome visited this district. Probably upon his representation of the state of Canara, the Holy See was pleased to appoint D. Thomas de Castro, Vicar Apostolic of Canara. He was a native of the island of Divar, near Goa. In his childhood he accompanied his uncle, D. Mattheus de Castro, Bishop of Chrysopolis and first Vicar Apostolic of Bombay to Rome, where he professed in the Order of Theatines. He arrived in India with the title of Vicar Apostolic, in 1674, and came to Canara in 1677, after having resided at Calicut for about three years. Disputes, however, about ecclesiastical jurisdiction between the missionary Bishop and the Archbishop of Goa, paralyzed to a great extent his own efforts as well as those of the priests sent from Goa. D. Thomas built the Church of N. Sra. dos Milagres at Mangalore, procured respect and veneration of the people

for the missionaries, obtained the liberty of Catholic worship amongst the idolaters and infidels, taught the word of God without restraint or opposition, shielded the faithful with privileges and exemptions, so that they were judged by the missionaries in all their disputes with the infidels.

II.—FATHER JOSEPH VAS.

One of the most zealous and successful laborers during the administration of Dr. Thomas was Father Joseph Vas. He was a native of Salcette, and born on the 21st of April, 1651. He arrived at Batkul, in 1681, and began his mission with so much zeal, fervor and diligence, that hardly a Christian escaped him, were he even an inhabitant of the woods or mountains. During the four years of his residence in Canara, Father Vas traveled over a great part of the country. He usually went barefooted, and his feet were torn by stones, thorns, and continual marches. Scarcely had he finished a mission in one place, when he opened a new one in another. Very early in the morning he performed his private devotions and said the divine office. Then he gathered together the children of the village and instructed them in the Christian doctrine with notable affability and patience. This work finished, he preached and heard the confessions of all those who had recourse to him. After this he celebrated Mass and dismissed his congregation after a fervent discourse. He employed the afternoon in visiting and consoling the sick, particularly the wounded and miserable, who were the objects of his fondest care. He distributed alms among them, and dressed their putrid and loathsome wounds with his own hands. He also rescued many Christian children, who were sold by their parents, or pawned for debts. He married many of the orphans, and young virgins, who thus owed their chastity to his fostering care. He regained many Christians who had relapsed into infidelity for want of priests.

Father Vas repaired the Church of N. Sra do Rosario. He erected two churches, one at Kundapur and another at

Gangoli. He also built several chapels in various other places. He instituted Confraternities, and celebrated the public festivals of the Church with all possible pomp. After several years of arduous labor in Canara, he returned to Goa, and entered the congregation of St. Philip Neri. Shortly afterwards, he went to Ceylon, where, after converting many thousands to the faith, he died in the odor of sanctity, on the 16th of Jan., 1711.

III.—EMIGRATION FROM GOA.

The greater number of Christians, however, were emigrants from Goa, Salcette, or Bardoz. Their number is estimated to have been about 80,000. This numerous emigration from islands converted chiefly by Fathers of the Society explains why the people of Canara have always insisted upon calling themselves the children of St. Francis Xavier, and the descendants of ancestors who were converted to the faith by members of the Society. These constant emigrations were due to the raids which Shiwagi, the founder of the Mahratta Empire, and Sambhagi, his son and successor, made upon Goa and the surrounding territory. Sambhagi's hostilities were distinguished by the most horrible barbarities, committed by the Mahratta horse and infantry who amounted to about 30,000 men. They employed the most cruel means to compel the people to reveal their treasures and to give up their money. Red hot irons were applied to the soles of their feet, oil was thrown on their clothes and ignited, the head was tied in a bag filled with ashes and dust. The people tired out at last by these cruel persecutions, and forced by famine and distress, sought refuge in the dominion of the brave kings of Bednore, capital of Canara. Under the reign of these wise, enlightened and vigorous Rajahs, security was proverbial, and a succession of never failing crops of rice precluded all fear of starvation.

On the 16th of Jan., 1763, Canara was conquered by Hyder-Ali. Previous to his reign, the Christians of Mangalore and other places were in a flourishing condition, under the

privileges and grants of land obtained from the Ikery or Bednore Rajahs. In the beginning of his reign Hyder manifested a friendly disposition towards his Christian subjects but after the capture of the Fort of Mangalore by the English Commandant, Watson, in 1768, he began to entertain suspicions against them, and accused them of infidelity to his standard. The Priests and chief members of the Christian community succeeded in persuading him, that they had held no communication with the English, nor had been in any way instrumental in the taking of the fort, and from thenceforward to the end of his life, Hyder-Ali continued to treat the Christians of Canara with much consideration and kindness.

IV.—REIGN AND PERSECUTION OF TIPPU SULTAN.

Quite the reverse was Tippu Sultan, son and successor of Hyder-Ali. From the earliest youth of Tippu, Hyder made no secret of lamenting that his son's intellect was of an inferior order, and his disposition wantonly cruel, deceitful, vicious and untractable. Among other follies of his youth, it was his delight to hunt the sacred bulls of the Hindoo temple, wounding and sometimes killing them with his lance, and thus outraging the feelings of the great mass of his subjects. Another time he ordered an English soldier, who had been a prisoner, but was now free, to be suddenly seized and circumcised. Hyder-Ali hearing of this put his son into confinement for some time, and forbade his courtiers to speak to him. He told him that his silly actions might one day bring the vengeance of the English nation on his house, and that Tippu would lose the Empire which he had created.

After the capture of Mangalore by the English a second time, Tippu immediately evinced his aversion and distrust of the Christians because one or two of the Christian merchants and shop-keepers had supplied the English with provisions, and the Church of our Lady of the Rosary afforded shelter to the English troops and guns which they

fired from that direction. Tippu seems to have entertained the belief that he could not keep his kingdom secure without reducing all his subjects to the Mahometan religion. The Christians, in particular, he wished to convert, considering them, on account of their religion, favorably disposed towards the European nations. To execute his iniquitous design of forcible conversion, he accused the Christians of Canara of having acted as spies and guides to conduct the English into his territories. Tippu first gave orders, that a special enumeration and description should be made and and transmitted, of the houses of the Christians in each district. Detachments under trusty Musselman officers, were then distributed in the proper places, with sealed orders, to be opened and executed on one and the same day. In conformity with their instructions, twenty-one missionaries who resided in Canara were ordered out of the country. When he had got rid of the heads of the people, who might have stood in the way of his projects, he seized about 70,000 Christians, men, women and children in one and the same night, on the 25th of Feb., 1784. They were confined in various dungeons, where 500 mothers gave premature birth to their offspring on account of the shock so suddenly received. After two months imprisonment, they were finally marched to Seringapatam. During the eventful march, the Christians had to undergo many hardships. Many dropped down by the road-side, and were immediately consigned to the earth, or abandoned. The meagre countenances and the squalid forms of the remainder revealed at once the intense suffering to which they were subject. During the wearisome journey, many had consoled themselves with the cheering expectation that the end of their journey would bring them some relief. But their hopes were sadly to be disappointed. On arriving in Seringapatam they were put in a number of tents, erected for that purpose, and each capable of containing one hundred persons. When all had arrived, they numbered 80,000 souls. A few days after their arrival, small-pox, dysentery,

fever and cholera broke out, and carried off one half of their number. Consternation might be seen in every face, nothing was to be heard but cries and sobs. The disease was so universal that in a family of fifteen members more than ten would be sick at a time. Hardly had the news of the death of one member of the community been received, when another was on the point of expiring. Thus it happened that a father was not aware of the death of his sons, daughters and wife, and vice versa. A brother would go out to bury his deceased brother, and on his return he himself would be taken with fever and cholera and die. In many instances, people were not able to dig a grave for their dead relatives. In other instances they dug a grave only half a yard deep and put the body into it, and some would simply stretch the body on the ground, and cover it with a quantity of sand raised in a heap. The bodies thus interred were often exhumed by the thieves of the country, in order to steal the clothes, etc. with which they were covered when buried. On his return from Mangalore, the merciless Sultan ordered the survivors to be supplied with a quantity of old padohy (coarse rice). By partaking of this decayed food sickness again broke out amongst them to a vast extent, and the mortality was very great. At this time, many availing themselves of the darkness of the night, made good their escape; a few others succeeded in bribing the guards by paying a ransom of four rupees a head. Upon a second and third occasion, the Sultan carried off some thousand more Christians. In all cases he confiscated their property, and distributed their lands and goods among his Mahommedan subjects. The Convent and Seminary and twenty-six churches of Canara were ordered to be razed to the ground, and the Church property was confiscated. To execute the iniquitous design of forcible conversion, Tippu one day commanded his army to surround the expatriated Christians at Seringapatam. They were then pinioned and their legs tied to stakes to prevent their free use. Having thus been made powerless and resistless, they were circumcised to their sorrow and misfortune.

After inflicting so many hardships upon the Christians, within the short space of a year, they were supplied with muskets and prepared to take the field. As these selections for the army were made at four different times, none but the lame, deaf, old, and infirm were left behind. In about three months, the Sultan took them to Adoni, to attack the Maharattas and the Nizam of Hyderabad. Tippu was victorious. But as the water, as well as the grain, of the place was bad, a great number fell sick and died. At last they were ordered back to Seringapatam. In 1785, and the following years, when about two-thirds of the Christians had perished by disease, starvation and the savage cruelty of the Sultan, he attempted again to proselytize the remaining Christians to the Mahommedan religion. As they refused, they were subjected to a sound beating with sandals, shoes, whips, canes, clubs, etc. Each individual received fifty stripes. From the effects of this cruel beating a good many died. Some select persons were not flogged, but their noses and ears were cut off, and thus mutilated they were mounted on asses and made to ride all around the town. Others with a rope tied to their waist, were made to carry earth in baskets. Tippu hanged many Christians; others he ordered to be tied to the feet of elephants, to be dragged and trampled upon, till their limbs fell to pieces. He first tied up the mothers, and then suspended the children from their necks. The tyrant tried every means to make them renounce their religion, but he failed in his attempt, as he himself was forced to acknowledge. While thus leading a miserable life, the Christians recited their prayers, and read the history of the Old and New Testament by Father S. Stevens, S. J. Some of Tippu's men happening to see this, forcibly removed the books and destroyed them. These poor people were at last obliged to betake themselves to a subterranean room, and there by means of the light of a lamp they read or recited different prayers to the Lord. The news of this contrivance having reached the Sultan, he ordered them to be separated.

Tippu Sultan now went to Malabar, where he committed

the most abominable excesses (1787), especially at Calicut and Palghat. He destroyed the churches and perpetrated on both Christians and Pagans, who refused to embrace the Mahommedan faith, the same cruelties as in Canara. Elated by his constant victories and successful exploits, Tippu found out some grievances against the king of Travancore, whose territory had so far escaped the horrors of war. On this expedition, Tippu again employed many of the Christians. After reaching a certain place, he halted his army, and continued his march attended only by a few personal guards. He was surprised by the men of the Travancore Rajah, and a brisk fight began. Tippu would have undoubtedly fallen into their hands but for the presence of mind and generosity of one of his guards, a Christian, named Manuel Dias, who putting on the rich garments of the Sultan, making the latter descend from and getting himself into the Royal Polki, facilitated the escape of the Sultan, who flying for his life through valleys and ravines, at last safely regained his camp. Manuel Dias was hacked to pieces by the Travancore men, when they found out the deception (1781).

The rage of Tippu was terrible: he vowed revenge, and after three months' preparation, he attacked and overcame the king of Travancore. But as the latter was an ally of the English, Lord Cornwallis, Governor General of India took the field against Tippu. He marched upon Seringapatam, and Tippu, after several months' useless resistance was forced to sue for peace.

Tippu, next strained every nerve to form a coalition against the English, to expel them from India. Embassies were dispatched at various times to the Ottoman Porte and to the Court of Cabul, letters were exchanged with Arabia, Persia and Muscat, and agents employed at Delhi, Hy-derabad and Poona, to form an alliance. Whilst Tippu was maturing his plans, stress of weather drove a French Privateer to the coast of Mangalore (1707). It had on board an obscure individual by name François Ripaud, who formed a Jacobin Club. He had an interview with Tippu, who com-

missioned him to proceed to Mauritius, to invite the Malartic Governor to join the holy war. The Governor, having not a single available soldier, issued a proclamation, dated Jan. 30th, 1798, inviting the people of the Island to join the Sultan's standards, in order to expel the English from India. Those that offered themselves were sent to Mangalore, accompanied by two officers, named Chapuis and Dubus. This brought matters to a crisis. On the 3rd of Nov. 1798, Lord Mormington, then Governor General of India, called on Tippu to disavow his embassy to the Mauritius, or to prepare for war. After a month's procrastination, spent in gaining new allies for the holy war, Tippu insolently replied that he was going on a hunting expedition, and that Major Doveton might be sent slightly attended to confer with him. The Gov. General interpreting this as contempt and as a means to gain time, ordered at once the troops to march, and informed Tippu of it. The English army consisted of 20,800 men, of whom 6,000 were Europeans. To these were added 10,000 of the Nizam's cavalry, with 10,000 foot under European officers, led by Col. Wellesly and Captain Malcolm. General Harris was Commander in Chief of the combined forces.

At Sedasir, a few miles from Peripatam, the first battle was fought, March 8th. Tippu's forces, commanded by himself, were routed with the loss of 2000 men. From thence the English marched to Malavelli, twenty-six miles from Seringapatam. Here the second struggle took place, March 27th. Tippu again was beaten, and lost 1000 men. The English now advanced rapidly upon Seringapatam, and on the 5th of April they sat down before the capital. The place was very strong, the Sultan's army numerous and their valor undaunted; Tippu, consequently, refused all offers of peace or capitulation, made by the English. On the 4th of May, 1799, the scaling ladders were placed, and at two o'clock in the afternoon the attack began. The British soldiers fought like lions, and in less than seven minutes the English flag was planted on the summit of the breach. Whilst all this was going on, the Sultan was quietly taking

his dinner, persuaded that the English would never dare attempt scaling the walls during the day-time. When the news of the catastrophe was brought him, he at once mounted his charger, and tried to defend the few remaining strongholds. But the English gained point after point, and Tippu was forced to retire to the gateway leading into the inner fort, which he entered with a crowd of fugitives. A deadly volley was poured in upon them, Tippu was wounded and fell on a heap of the dead and dying. The gold buckle of his belt excited the cupidity of a soldier, who attempted to take it. Tippu snatched up a sword, and made a cut at him, but the grenadier shot him through the temple. Thus ended the mortal career of the Nero of India, the most cruel persecutor the Church has known in modern times. His death put an end to the persecution.

The fall of Seringapatam made the English masters of Canara. The 10,000 Christians that had outlived the cruel persecution were at once restored to liberty. Several families that had fled during Tippu's persecution also returned. But they were all very poor. Their property had been bestowed upon Musselmans, from whom the English government did not think it prudent to take it. Though in very indigent circumstances the Christians erected twenty-seven churches. All, even the poorest, contributed by money, labor or materials. The want of priests, however, was very great.

D. Fr. Manuel de S. Galdino, Archbishop of Goa, died on the 15th of July, 1831. Revolutionary troubles in Portugal and a disputed succession were the cause of a long vacancy of the episcopal See. On the 20th of Sept., 1836, D. Antonio Feliciano de Santa Rita Carvalho was nominated Archbishop of Goa, by Royal decree of Donna Maria II. Information had been received at Mangalore, that he was an intruder; consequently, nineteen churches of Canara withdrew from the jurisdiction of Goa, and placed themselves under the jurisdiction of the Vicar Apostolic of Verapoli, Fr. Francis Xavier of St. Anne; thirteen other chapels, erected later on, submitted to the same jurisdiction, sixteen on the contrary, recognized the jurisdiction of Goa.

Several petitions asking for the appointment of a distinct Vicar Apostolic for Mangalore were subsequently presented to the Holy See. On the 17th of Febr., 1845, Dr. Fr. Bernardino of St. Agnes was designated Bishop of Tanis and Vicar Apostolic of Canara and Malabar. Upon the death of the Vicar Apostolic in Rome, in 1853, Fr. Michael Anthony of St. Louis Gonzaga was appointed Bishop of Mennith and Vicar Apostolic of Canara and Malabar. He resigned in 1869 and was succeeded by Bishop Mary Ephrem, who was then Vicar Apost. of Quilon. Bishop Mary Ephrem died in 1872, and Rev. F. Paul became Administrator of the Vicariate. He was succeeded by Rev. F. Victor of St. Anthony, who administered the Vicariate up to the arrival of the Jesuit Fathers in January, 1879.

Bishop Michael and his successors belonged to the Carmelite Order. These good Fathers labored hard for the welfare of the mission. It is astonishing to see how much they did, notwithstanding the smallness of their number, and the difficulties which everywhere stared them in the face. In the year 1870, the Carmelite Sisters came to Mangalore, and, consequently, lodging had to be prepared for them. They were accompanied by several Sisters of the Third Order. These latter Sisters wear the habit of the Order, and follow the rule of St. Theresa, as much as is compatible with the end of their vocation, which is to teach children and to take care of orphans and sick persons. A Convent and schoolroom was erected for them at Mangalore, Cannanore and Calicut. In these two latter towns, houses and schools were likewise built for the Christian Brothers. In Calicut, they also built an orphanage, asylum and parochial residence. In Mangalore, a school-house and the Seminary of Jeppoo. Unfortunately, the number of subjects did not correspond to their zeal and the immense amount of work necessarily to be found in so large a mission. They were but six in 1878.

It was this want of a sufficient number of laborers in so large a vineyard, that determined the Holy See to transfer the mission to the Society of Jesus.

The first band of missionaries, consisting of FF. Motti, Muller, Sani and Maffei and three lay-brothers, left Naples on the 28th of Nov. 1878. They arrived in Bombay on the 2nd of Dec. Here they were joined by Very Rev. Father N. Pagani, S. J., whom the Holy See had appointed Pro-Vicar-Apostolic of the mission, and FF. Stein and Ehrle of St. Francis Xavier's College, Bombay. They arrived in Mangalore on the last day of December, 1878.

V.—PRESENT STATE OF THE VICARIATE.

The Vicariate Apostolic of Mangalore is bounded on the south by the Vicariate Apostolic of Verapoly, on the north by the Archdiocese of Goa, on the east by the Ghauts and on the west for upwards of 300 miles by the sea. It varies in breadth from east to west between 40 and 60 miles. It comprises a portion of the Collectorate of Malabar from Ponany to Mount Delhi, and the whole of the Collectorates of Canara. The total population amounts to about three millions and a half. The Catholic population is 65,000 souls, of whom 38,500 belong to the jurisdiction of the Vicar Apostolic, and about 26,500 to the jurisdiction of the Archbishop of Goa.

The number of churches is 40. There are at present 10 Fathers of the Society of Jesus; they are helped by 28 secular priests, nearly all natives of the country. In the 29 schools, nearly 2000 children receive elementary instruction, at an expense of about 9000 rupees a year. Education is, indeed, the matter which occupies our thoughts most. Middle, and high, and, in many places, even elementary education is almost entirely in the hands of Pagans. To counteract the baneful influence of these schools, and to foster sound Christian education, it will be necessary to establish several new schools all over the Vicariate, and to erect at least one College, where middle and higher education will be imparted. Mangalore seems to be marked out by divine Providence as such a place. It is the most central town of the mission and the seat of the Vicar Apostolic.

The number of Christians in or about the town is about 13,000. Nearly all of them are of the Brahmin caste, and belong to very respectable families. They were known and respected, historians say, even in the time of Hyder-Ali, for their superior industry, uprightness, intelligence and courteous manners. The moral excellence of their character, their perseverance especially, showed itself during the persecution of Tippu Sultan. They also gave proof more than once of their generosity, nor have they degenerated in this respect at the present day. They have come forward of their own accord and offered to give each one-twelfth of one year's income for the erection of a college. But the sum thus to be realized will be far from sufficient to defray the expenses of the building. The work and material are very dear in this part of the country, and workmen have to be got from a great distance. Add to this that the people of all the other parts of the Vicariate are generally poor, and one will understand our well-grounded fears, of not being able to carry on so laudable, and, at the same time, important and necessary a work, for want of sufficient funds.

The total expenses of the mission for missionaries, Priests, churches, schools and seminaries are about 24,000 rupees. The income from the Propagation of the Faith and Holy Childhood Association, etc. is about 14,000. Thus there is every year a deficit of 10,000 rupees. To this must be added the expenses necessitated by the erection of new buildings, etc.

But whilst we are thus kept back by want of means, our adversaries are doing their work. The members of the Basle Evangelical Missionary Society are straining every nerve.

A few words about this Society may not be out of place here. It was founded in 1815, in the city of Basle, Switzerland. The missionaries are members of different churches at home, and are often of different creeds, "Lutherans, Calvinists and Zwinglians, work together for one end," says one of their number, viz. 'to plant Christ and sound Chris-

tian principles in the hearts of the Hindoos.' How this can be done in such a diversity of opinion, we leave the reader to judge.

In 1833, on the renewal of the charter of the East India Company, India being opened to settlers from other countries, the B. E. M. Society resolved to establish a mission there, and in 1834 sent out three missionaries who arrived in Mangalore on the 30th of Oct., 1834. The mission was reinforced, in 1836, by four, and, in 1839, by five new arrivals. In 1837, Dharwar was taken up as a second station, and in 1839, Tellicherry in Malabar as a third. Cannanore was taken up in 1841, Calicut in 1872, Udapi in 1854, etc. The Evangelical Mission at present extends over a strip of country of about 400 miles in length, has twenty stations, employs 65 missionaries and 66 catechists. It has 65 schools, and 24 seminaries in which about 106 male or female teachers are employed. The total of last year (1878) amounted to 206,211 rupees, about $103,105. Besides this, they have several industrial and mercantile establishments. There is in Mangalore, the head-quarters of the mission, a printing press and a book and tract depository. The first turns out a large number of heretical books in Canarese, Tulu, Malagalore and English. Several colporteurs are employed to distribute these books all over the country.

BRAZIL.

Letter from Father R. M. Galanti.

ITU, May 28th, 1882.

REVEREND AND DEAR FATHER,
P. C.

I hope you have already received my letter of last March, wherein I spoke to you of our College at Itu. In this present letter, let me say a few words about our building, and the results obtained in study and in the advancement of religion.

Some few years are yet required before our building can be completed. The increasing number of students who patronized us compelled us to extend the College building to twice its original size, and soon we will be enabled to receive at least five hundred boys. The building is in shape, quadrilateral; three stories high, and about one hundred and fifty feet long, by forty-five in breadth, well worthy of admiration for its architectural design. The study-hall and refectory alike elicit the praise of all who inspect them. In addition to our College building, we are furnished with an excellent bathing-place, excellent play-grounds, and an extensive property.

The tuition fees of the boys are abundantly sufficient to defray all our expenses; and in the work of building, we are greatly assisted by our three good lay brothers, one of whom is a mason, the second a carpenter, the third a capital painter and architect.

The method we pursue in teaching, met, at the outset, with great disfavor. Wishing to impart to the boys a thoroughly literary education, according to the Ratio Studiorum, we had to combat the desires of the people at large, who want their children to learn superficially a little of everything, and that in the shortest time possible, and with the least imaginable labor to themselves. It is a common thing

to hear such questions as the following proposed to us: "How many weeks does it take a boy here to get his rhetoric? How many for his philosophy? If he gives an hour each day to the study of the English language, wont he be all right in six months?" Thus, a boy of middling talent and studying so as not to injure himself, can, during the course of one year, at one of the country schools, prepare three, four or even five of the subject matters of examination for entrance into the University. Thus, you can easily see, how depreciated was *our* method of training, and we earnestly considered how we might gain the favor of the people. Finally we decided upon a sort of compromise. Keeping, in the main, to our old classical method, we yielded, in a few points, to the country's fashion, and in this way, thanks to God, we have crept gradually into favor, silenced our former detractors who are converted, in some cases, into eulogists, and have won for ourselves, the palm, in teaching. Indeed, it is now universally conceded, that the boys who are best prepared for the University course, are they who come from our hands, and the important positions which many of the graduates from our College now hold in the province, caused a rapid increase in the number of our students, so that our greatest difficulty is to find room for the great numbers.

Another cause for our steadily increasing popularity is the system of discipline and morality which we pursue. We found that the boys who came to us, instead of joining in the games, separated into little knots of threes and fours, and indulged commonly in scurrilous conversations. To prevent this, we had recourse to two little inventions. First, an order was issued, by which all who refused to take part in the common sports, were commanded to keep strict silence during the recreation times. Secondly, we instituted a sort of bank. From this bank, the authorities of the College issued for the boys, money-papers in francs, with which the students may purchase several objects offered for sale at a public auction held by the College three or four times a year. These objects were generally, fruits, confectionary, wines,

as also objects of devotion, such as: pictures, statues, rosaries, crucifixes and such like. The transactions of the bank were regulated by a fixed rule: to obtain these money-orders, the boys must be conspicuous for an earnest part in the games, in their studies, and in their general deportment. Fines are, moreover, exacted from those who refuse to signalize themselves in the play-ground and at their desks.

We were not left, however, to reap our success without some opposition. Our enemies accused us of opening a bank without legal authorization, and for a time we had to contend against this new calumny; but soon this detraction died away through want of general support, and peace and greater glory was ours. The plan was energetically carried out, and all the Fathers acted in unison, and the happiest results have followed from it. During the time of recreation, all the boys are either engaged in play, or busy at some occupation; pernicious conversation is banished; they apply themselves to study afterwards, and are more content than at any time before.

Meantime, how is religion faring here? Of course it is not advanced as much as we could wish; but all things considered, we have scarce any cause for complaint. We have many colleges about the country. In Rio Janeiro alone we have about two hundred, and throughout the interior of Brazil it would be difficult to find a single town without either one or several colleges. But if I must credit report, very few of these houses of education retain a high standard for morality. In these institutions, prayer for the most part is forgotten, the holy sacrifice of the Mass is seldom offered, religious instruction is unheeded and rarely given, but bad books and worse newspapers are freely read by the students. This picture cannot but seem exaggerated to them who have not examined into the matter, but it is far from being so.

In our College, if the boys did nothing better than receive some religious instruction, learn how to make their confessions, go to Holy Communion, say their prayers, and follow a truly Christian line of conduct during the years of

study, a great good would have been accomplished by our labors. And in the beginning, we could scarcely hope for even this much, such were the difficulties we met with from every side. But, thanks be to God, we have done a great deal more. They persevere in this good course even after they have left the College and become good members of society. Those of our graduates who have entered the University are doing well. Two of our boys are now in the Seminary and about to receive Holy Orders; ten have entered the Society and more are soon to follow their example.

I could say much in praise of those from among them who have become Jesuits, but as it is not prudent to praise the living, I will omit any eulogistic narration of their deeds. Nevertheless I cannot omit to make mention of one of their number, who died in Naples two years ago, but I will reserve my account for my next letter, which I hope I shall be able to send you very soon.

Your humble servant in our Lord,

F. Raphael M. Galanti, S. J.

DEMERARA.

Letter of Father Casati to Father Charles Piccirillo.

DEMERARA, PLAISANCE, EAST COAST,
May 8th, 1882.

REV'D AND DEAR FATHER,
P. C.

Please accept my warmest thanks for your kind gift received to-day. The books are especially welcome, for my young people delight in pious reading. The devotion to the Sacred Heart has already borne fruit among my flock. Last month we received from France a beautiful statue of the Sacred Heart; your generous supply of Messengers will help on the good work.

There came to us at the same time a statue of the Angel Guardian, so you see how timely is the coming of the little books treating of devotion to the angels.

The progress of our little Society of St. Aloysius, for boys and girls, comforts me very much. More than thirty of the boys are making, without a word from me, the devotion of the Six Sundays, and approach the Holy Table every month.

In the observance of Pentecost, a custom which took its rise in our colleges in Italy finds favor with my devout Portuguese. Seven or more persons direct the arrangements for the feast. With a beautiful silver crown, called the crown of the Holy Ghost, and bearing aloft two dove-crowned poles, these persons make the rounds of the Catholic houses. You would marvel at the love and veneration with which the Portuguese kiss the emblems, and welcome these envoys of the Holy Ghost; and at their generosity in giving money for the coming celebration. On the feast-day, Solemn High Mass is celebrated in the church. In some large house an altar is made ready, brilliantly lighted

and exquisitely adorned. In this same house a splendid banquet is partaken of by twelve poor persons, who likewise receive, each one, a new suit of clothes; they are waited on by the first people of the place, the Bishop, pastor, and sometimes by the magistrates (Protestants!). Besides the bidden twelve, a hundred or more poor folk make merry on the good cheer. An ox is roasted whole for the guests, to say nothing of the poultry and other good things prepared and sent in. What remains is carried to the homes of those too bashful or too sick to come.

On the 26th of June we shall keep the feast of the patron of our poor little church. I say *poor* because we owe $600 on it, and because it is of wood and unfinished. Yet for all that, I assure you, it looks very pretty when lighted up, and decked out in its best.

I would like to get from Rome the body of some saint to place under the altar of our church. As you know how, when and whom to ask, I am sure you can help me much in my quest. I am poor: so I cannot give much. I dare not think of a figure in wax; the bones, and tokens of martyrdom will be enough. With them I can instruct my people. Now that so many churches at home are sold at auction, don't you think that *Liberal* Italy could spare us a saint?

With kindest remembrances to my friends at Woodstock and Baltimore, I remain,

Your Servant in Christ.

Luigi Casati, S. J.

INDIAN MISSIONS.

The Rocky Mountains.

Attanam, Washington Territory.

I.—*Letter of Father J. M. Caruana to Father Cataldo, Superior General of the Mission.*

Your Reverence is well aware of the hardships inseparable from missionary life with its wearying toils and labors, and of the dangers to be encountered on lonely journeys and in dealing with the savages. But these dangers and hardships are counterbalanced by consolations which sweeten the toil of the journey, and reconcile one to the life of an Indian camp. A European may wonder, perhaps, when he reads that only two or three hundred confessions are heard in a couple of months at one of our residences; and as this is oftentimes only the work of a single day with him in many cities of Europe, he may be inclined to judge that our missionaries have an easy time. Let him, however, take into account the trouble which it frequently costs to hear one confession with us, and wonder will be changed into sympathy. There are only two Fathers at this mission (Attanam, St. Joseph's) in charge of a territory three hundred miles long by two hundred and fifty in width; futhermore, the same Fathers attend to all the Indians from the Kitlitash to the Okinagan, which adds a district fully sixty miles square to the above-mentioned territory; and as these Indians are broken up into small tribes and scattered all over the country, it entails great and constant labor to visit them with the regularity which their spiritual wants demand. To these we must add the care of the white settlers, whose numbers are constantly increasing to the south of the mission, in which direction all the lands have been cleared of Indians, who have withdrawn to the north, and

are gathered upon the reserve lately secured to Moses by the United States Government.

Allow me, just here, to suggest the propriety of having some Father among the Northern tribes at Nticlika: from that point he could pay them frequent visits, which cannot easily be done from here, on account of the distance, and in winter on account of the snow-drifts. I am very much afraid, as I have declared to you on a former occasion, that if we do not take timely precautions, the Protestants will obtain control over those Indians, since they belong to the reserve of Moses. As we cannot neglect the Whites so long as we retain these missions, four or five Fathers would be needed here: with this number I hope that the missions would be well attended to, and that care would be taken of all the population, whether White or Indian. I could then divide the Fathers, assigning to one of them the entire charge of the Kichital Valley, with the Indians of the Columbia around Celilo; a second would attend to this place, to Yakima City, the schools and the Indians of Simcoe; a third would have charge of the Indians and Whites of Kittilash, where the greater portion of our Catholic Indians reside; two other Fathers, or at least one, should have charge of the tribe of Winashes as far as the Okinagan inclusively, and they would spend the greater part of the year in traveling from one place to another. Their residence could be fixed near the boundary of the Reserve, on this side of Lake Chilen, at Natelve, as Father Grassi thinks that to be the best place for such a purpose.

The great question is, where are these Fathers to come from, to aid so many poor abandoned savages? Would that the spirit of St. Francis Xavier were mine, and I should write burning letters, and inflame the hearts of many among our young Fathers in Europe with divine love and zeal for souls lost in such numbers through want of evangelical workmen. Certainly they would petition for these missions, if they understood our great need of strong and zealous laborers, and the abundance of the harvest now ripe for the gathering. But whilst warmly soliciting them to

come and help us, it would be well to caution them to make ample provision of virtue in order to encounter dangers and hardships of every kind.

God, however, sends abundant consolation for the solace and encouragement of the missionary. It is almost beyond belief how great a change for the better is wrought in an Indian, when he has once been gained over to our holy Religion: what piety, fervor, and constancy in the faith! The characteristics of the savage, however, will still appear in his manner of acting and thinking. It happened to me one day to arrive at an Indian camp early in the morning, and all the people quickly flocked around me. After the accustomed greetings, I began the prayers, instructions, etc. Next day at early dawn, all came to the public prayers, which are those that are usually recited during the time of Holy Mass; this exercise was followed by the ordinary instruction. After this was ended, I would have taken some little refreshment, as tired nature stood sorely in need of it. But how could I abstain from appeasing the hunger of these poor souls eager for spiritual nourishment? Without delay, and still fasting, I began a full day of missionary work, occupied without intermission in instructing, advising, visiting the sick, administering Baptism, hearing confessions, etc. These duties succeeded one another until pretty late at night, and then I asked the chief, a fervent, well-informed man, to continue the instruction of five adults who were being prepared for Baptism on the morning, and thus I should have a chance to get something to eat before midnight. The chief was amazed and scandalized. "Are not you," said he, "the Black Robe who taught us to take care of the soul first, and afterwards of the body?" I answered with a smile: "You know very well that I have not tasted food of any kind for more than twenty-four hours, and that if I prolong my fast any further, I shall not be able to-morrow to labor for souls, as I am now thoroughly exhausted by my journey, and long fast and want of sleep." "That's true enough," answered the chief, "I see now how thick-headed and unreasonable I have been." With this remark he went away, but soon

returned, and said to me: "Here is my supper; make a good meal, and then take a rest to recover strength for to-morrow." Having then made a sign to the Indians to depart, they left me to myself, and I was enabled to take a little food and rest. Meantime, the chief took charge of the neophytes, and, as I learned afterwards, they received instruction in his lodge during the whole night: on the following morning, as I found them sufficiently disposed, they were admitted to Baptism. I have had the consolation to see them become fine fervent Catholics, whilst before their conversion they had been addicted to drinking and vice.

Every day we have palpable experience of the necessity of conforming to the advice of our Lord when he says: *Patientia vobis necessaria est.* The Indian's mind is superficial, and without great patience nothing can be obtained from him, but when one shows fatherly tenderness towards him he easily becomes a docile and obedient child. Let us give an instance of this. One day I arrived at the chapel of Namen beyond Kickitash, on my visit to the northern Indians; shortly after my arrival, a Catholic young man, who seemed to be by himself, came to visit me, and made his confession. Having finished with him, I gave myself up to the ordinary occupations of the camp, when at a pretty late hour of the evening, the same young man presented himself and said that he had come to accompany me to an Indian lodge, where a boy of seven or eight years, the child of infidel parents, was dying without Baptism. I set out on the spur of the moment, and traversed the twenty miles of distance at the greatest speed. Having reached the place where the sick child was lying, I found him in proximate danger of death, but to my intense sorrow, the parents absolutely refused to permit me to baptize him. Despairing of success in my desire, I was about to leave the place, when a woman approached me and said: "Black Robe, I have four children not yet baptized, and I think that your visit to this place is providential, in order that they may be made partakers of that great happiness. If the parents of this

boy are so cruel towards their offspring, I am only the more confirmed in desiring this grace for my children." Her husband began to manifest opposition, but the woman said with extraordinary firmness: "I am pleased at this opposition, for it will be to the profit of my soul to be separated from you, seeing that you wish to lead me and my children along with yourself into perdition, I am a Catholic: up to this present moment, I have concealed this fact for your sake; but now I want my children to receive Baptism, and I shall go to the chapel to make my confession, and shall begin to practise my religion, and if you wish to live with me, you must take the steps to have yourself baptized, as soon as the Black Robe leaves this spot." The poor man was dumbfounded, but the zeal of this good woman obtained for me an opportunity to baptize the sick boy, who by the divine mercy, as soon as he had received the sacrament, began to grow better, and as this improvement was manifest to all, it caused several conversions.

I was obliged to be at the chapel on the next day, so I took to the road anew. I could not obtain a guide, and as I was not acquainted with these places, it is no wonder that I went astray. What was to be done? I could only recommend myself to the guidance of my Angel Guardian, and dropping the reins I allowed my horse to go wherever he wished; after three o'clock in the morning, I arrived by ways unknown to me in the neighborhood of the chapel, blessing the Lord for his goodness in my regard. I could mention many mishaps of this kind: I shall always remember the occasion in which I was lost for two whole days and three nights, without provisions, without anything, and a terrible snow-storm raging.

As I have spoken of the obedience and confidence displayed by the poor Indians towards the Black Robe, I shall cite one example of a prodigy effected by these qualities. I was called to assist a dying Indian, who in the opinion of the doctors, and according to all appearances, could not live beyond midnight. I heard his confession as well as I could, by signs rather than words, as he could not speak without

painful effort. I administered Extreme Unction, and then I went to a neighboring lodge to take some rest, recommending those who were waiting upon him to come and tell me of any change for the worse. As I was leaving the lodge, some of the bystanders remarked that the dying man regarded me with eyes brimful of tears. Being informed of this, I returned to ask him if there were anything which troubled him: he told me with a great effort, that he did not wish to die before having received Holy Communion. Knowing the impossibility of making him swallow the smallest particle, I told him to beg of our Lord that he might be able to come next day to the public prayers at the chapel, and that I would give him Communion at the Mass. To the surprise of all, on the following day, he caused himself to be carried to the chapel, and after receiving Holy Communion, he went away sound and strong, without any appearance of sickness; and when I went to see him shortly after, I found him busy at work. I asked him how he had recovered so promptly and so completely from such a severe sickness. He replied: "Are not you the Black Robe who directed me to come to the chapel for Holy Communion? After that I felt well and strong as, of course, I had expected."

Such consolations are not always granted, nor would it be reasonable or useful to look for them. The virtue of patience must often be called into play. I was once summoned in haste to a person who was said to be in great danger of death, at a distance of sixty-five miles from the residence, and, consequently, I started without delay, taking only the ritual and the holy oils. We traveled at full speed so long as the little path was visible, and after a few hours of rest, at the first break of day we were again in the saddle. A wide stream had to be crossed, and the only means of passage was a frail bark canoe, which split open in the very middle of the river, and this obliged us to swim the rest of the way. Having reached the further bank, I remounted to continue the rest of my journey, and as soon as I arrived at the place, I went in search of my sick man — and found

him strong and hearty. He remarked with a smile: "I thought that I was going to die, but, feel well now." The case would have been more striking, if he had not been at home for my call, and such a cure is not unique in my experience: most true is it, *patientia nobis necessaria est.* Instances of this kind are plentiful, for the poor Indians have a great dread of dying without the Sacraments; but after they have been fortified with them, a perfect calm takes possession of their soul, and they are fully resigned to the will of God. It is most consoling to assist them in their dying moments, and in the far greater number of cases we can say to ourselves: *Fiant novissima mea horum similia.*

In conclusion, I appeal to the ardent zeal of Your Reverence, and beg you to write letters filled with the fire of charity to inflame the zeal of our Fathers in Europe, to come to our aid, or rather, I should say, to the aid of so many souls that are perishing through want of those who may break to them the bread of the divine word.

Ræ Væ Servus in Xto,

J. M. Caruana, S. J.

II.—Montana, St. Ignatius' Mission.

Letter of Father J. Bandini to Father Cataldo.

Without any preamble, I shall proceed to narrate some facts, from which it will already appear how tender and solicitous is heavenly bounty in regard to these poor Indians. Last January, a certain woman came to me and said: "Father, go to such a place, fourteen miles from the residence, and you will find a man at the point of death: he is not yet a Christian, but he desires to receive Baptism."

As soon as it could be done, I was on my way. A strong, piercing cold wind was blowing at the time, and some savages whom I passed on the road were riding with their shoulders turned towards the heads of their horses. I reached the place where the reported sick man lived, and made several inquiries, but no one could tell me anything

concerning him. Finally, after long and fruitless search, I myself saw an Indian pass from one lodge to another, who, if not in danger of death, had certainly the appearance of a man in very bad health. I told him that I had come for him, and that such a person had informed me that he had desired me to come and see him. He answered that he had not sent for me, nor had he spoken to anyone of a wish to see the Black Robe, or of a desire to receive Baptism. I told him that, in any event, my journey of twenty-eight miles on so cold a day was not to be for nothing, and that in the whole affair I recognized the designs of Providence. I then asked him if he had ever at any time wished for Baptism, and he said that he had; but he had some difficulties, which were promptly and completely removed by my explanations: and as I found him ready for Baptism, I administered it to him before the evening. Towards the end of winter, this good Ægidius, for this was the name given to him in Baptism, went on foot to a camp thirty-six miles away, but he had scarcely reached it before he fell sick, and went to heaven, as it pleases me to hope.

Last winter, I baptized a Nez Percé youth, about eighteen years of age, named Nep-tez-ta-kanim. He was a stout young man and in perfect health. Hardly a month had elapsed after his Baptism, before he grew sick, and he died in less than three days, exhorting his mother and all his relatives and companions to receive holy Baptism and to love the prayer of our Lord Jesus Christ. Fortunate young man! of whom we can truly say: *Raptus est ne malitia mutaret intellectum ejus.*

I was one day traveling over the hills where these Indians obtain their supplies of bitter roots, when I perceived coming towards me an old man of the nation of the Kottonesi, who told me that he had been ordered by his chief to beg me to have pity on his people, and to go and hear their confessions. I answered him, that after I had visited the Kalispels who were scattered through that section of the country, I should go to his camp. The zeal of the old man in executing his commission, and the trouble that it entailed

upon him were pleasing in the sight of God, and his recompense was speedily decreed. Next year, under similar circumstances, I happened to be in the same neighborhood, when a messenger from the same chief met me and begged me to go to his village without delay, because the good old man was dying, and was earnestly asking for a priest. It was not possible to reach him that day, and traveling by night was out of the question, as the road was very bad and led through many dense woods; so I was obliged to wait until the next day. It is not easy to describe the consolation of the poor dying man, and his gratitude expressed in the warmest language towards our Lord who had granted the prayer that he might die assisted by the Black Robe. I administered the Last Sacraments, and he continued imploring pardon for all his faults, and on the following day the good old man rendered up his soul to his Creator.

Another case not less consoling, and one that compensates a hundredfold for all our labors in the exercise of the ministry, was the closing scene in the life of the Sutolosi chief, Polotkan, who had belonged to the Protestant church. He was encamped about eleven miles from our Mission, and was dangerously ill. We must premise here, that we were in the month of May, sacred to the honor of our Lady, and this devotion is widely spread and practised among our Indians. As the news of his death was momentarily expected, one of the Fathers recommended our Indians to pray to the Blessed Virgin for the conversion of Polotkan. I started immediately, and during the night I reached the encampment of the sick chief, and directed all the Catholics of the camp to recite the Rosary for the conversion of the dying man. The Indians, not through want of faith in the intercession of our Lady, but with their accustomed simplicity, answered me that the affair was hopeless, because their poor chief was too obstinate, and filled with prejudice against the Catholic name and faith. Still, notwithstanding their persuasion to the contrary, in obedience to my order they began the recitation of the holy Ro-

sary. I betook myself speedily to the sick man's lodge, and the first thing I did was to offer him the miraculous medal of the Immaculate Conception: then, little by little, I made progress in gaining over his heart, which up to that moment had been so estranged from our religion; and in a short time, the power of divine grace effected a complete change, conquered and subdued him to such a degree, that I was able to baptize him on that very night. On the following day I had time to prepare him for his first and last Communion, which he received in a manner that was most edifying to all the bystanders: and thus, fortified with all the consolations of our holy religion, he went to thank his Benefactress in heaven.

The common saying, that in this world there is no rose without its thorn, is only too true, and in the exercise of our ministry we have daily experience of it, but with this difference, that our roses are fragrant beyond measure, whilst the thorns are very sharp. I have an example to my purpose. An unfortunate young man had formed an illicit connection, and I had for some time tried over and over again to come across him, but all my efforts to meet him had been in vain. He came to the church at Christmas; I was soon informed of the fact, and I sent a messenger to tell him that I wished him to come and see me. The poor youth did not comply with my request, and he little suspected that it was the last invitation of grace calling upon him to abandon the way of perdition. It was only a few days after this, that he took part in a game which was not entirely innocent, and which lasted until late in the evening. On returning to his lodge, he felt himself suddenly indisposed. Next day, towards nightfall, he sent for me, but as I had no horse at the time, I was obliged to defer my visit until the following morning. I left the Residence very early next day, and when I was within two miles of his house, I met a young man who stopped me, and inquired where I was going. "I am going to see Francis," I answered; "Francis is dead," he replied. My grief at this news may be easily imagined. Nevertheless, I continued on my way, and having reached the house,

I inquired into all the particulars of the sad event. They assured me of the desire which the poor young man had manifested to be reconciled to God, and that when he could no longer speak he began to mark upon a stick the number of weeks that had elapsed since his last confession. So I have grounds to hope that the divine mercy had compassion upon his poor soul, and that the infinite goodness and charity of God was displayed towards him, so that in presence of death he had been touched with sincere and efficacious sorrow for his sins. The attending circumstances, as you may well believe, supplied me with abundant matter for a fitting discourse to the partner of his guilt, who was there present, and my words animated by divine grace brought about her conversion which has been sincere, persevering and exemplary.

Yours in Christ,

J. Bandini, S. J.

KANSAS.

Letter from Father Ponziglione.

Osage Mission, Neosho Co., Kansas,
July 1st, 1882.

Rev. Dear Father,
P. C.

The Indian question has in our days become the subject of general debate. Pamphlets, periodicals, newspapers, and novels treat of it; one hears of it in the halls of Congress as well as in the shops of cobblers; the school-masters, the lawyers, the preachers, all have something to say either about the education of the Indian youth, or about the treatment of the nation at large, some favoring their civilization, others advocating their total extermination, and what is most wonderful, some of those who make the most noise about this question, do not know what an Indian is!

Now, according to the old saying, "tractant fabrilia fabri," I think that after having some thirty-one years' experience amongst the Indians I have as much right to tell my opinion about them as anybody else.

Though my dealing has been almost exclusively with the Osages, yet, at different intervals, I came in contact with many other tribes of our western Indians, and judging on an average, I can say that the Indian is a man like the rest of mankind, who if well treated is docile and easily satisfied; he is perfectly submissive to authority, and rather inclined to be religious, and I am confident that we could to-day have in North America, Indians of industry, pious, and self-supporting, as at the opening of the last century were to be found in the famous reductions of Paraguay, if justice would be done to them, and the promises made to them in most solemn treaties were kept.

The Osages as a nation are yet wild, and are what we generally call blanket Indians, because they refuse to adopt white people's clothes; yet they are good-natured, peaceful, and would prove industrious farmers were they only properly assisted. Before the late war, they were living around this mission, and they were doing wonderfully well. Father John Schœnmakers advised them to farm, and though a great many would not follow his advice, yet some did and went to work. As a matter of course, the Father had to supply them with tools, teams, wagons, ploughs, etc.; he had to help them for a while to put up their fences, their cabins, to break and sow their fields, and the like; but in a very short time, the Indians could do all this by themselves, and the crops they were raising along the Neosho river below this mission showed that they would soon have become comfortable farmers had not lawless bands of guerillas, nay even of regular troops, burned their improvements!

They had begun to do so well that we would buy from them corn as well as beeves for the support of this institution which at that time was very large. The beauty of all this was that their farms did not cost a single dime to their treasury. Father John Schœnmakers was amongst them

as the head of a large family, taking care of them all. He was their steward, advisor, doctor, lawyer, and judge, in a word he was all that a man could be. They were happy, though their anxieties did amount but to a trifle. To encourage them to work Father Schœnmakers would make them work in our fields, or cut cord-wood for our use; he would send them to haul for us, and would always pay them more than was due for their labor. The good Father went so far as to give them $5.00 for one thousand rails, and once they had cut them he allowed them to keep them for themselves.

But since the Osages by their last treaty sold to the U. S. Government all the land they had in Kansas, no less than nine thousand acres, a large annuity became due to them, and since that time the nation's expenses have increased to an enormous amount. Before this last treaty, when their treasury was nearly empty, they had but one agent managing everything without any assistant, and this officer was considered quite sufficient for their need, though the Osages, at that time, numbered at least three times as many as they are now. In those days, the agent lived in a very common house, generally with no other staff than his wife and children; he was seldom in need of a secretary. Now however that they have dwindled away to hardly fifteen thousand, all counted, they have agent, sub-agents, secretaries, commissaries, sheriff, police, doctors and farmers, so that their Agency has the appearance of a regular town. Can you imagine what has caused this great change? I will tell you. By the last treaty mentioned a little while ago, more than nine millions of dollars became due to them by the U. S. Government. This explains the whole problem without any need of much calculation; and now the good Osages are like orphans, and all these useless employes are like guardians fattening on their treasury, while quite a number of families of this good people not only are in destitution, but are suffering real need.

To read the annual reports made up by these agents, especially since the Osages have been taken from our charge,

they are improving wonderfully. Would you, however, accompany me but once to visit their dilapidated wigwams you would be bound to acknowledge that the facts deny such statements, and the real truth is that to-day the poor Osages are no more advanced in their civilization than they were thirty years ago.

I stated that the Indians are generally submissive to authority, and this is particularly true of the Catholic Indians, who have an unbounded respect for the Black Gown as they call the priest, whom they really consider as a minister of the Great Spirit. To illustrate this assertion I will relate what some years ago happened to one of our Father's, who was very successful with them, though on this occasion perhaps he was not sufficiently prudent.

This good Father was trying to check the vice of intemperance amongst our Indians, and used all imaginable means to prevent whiskey to be brought to the village. One day, being told that a certain Indian had gone to Missouri and was expected to return with some whiskey, the Father resolved to watch the man at his arrival, and not allow the liquor to get in. So no sooner did he see the Indian coming with a small keg under his arm, than he went to him directly, and attacked him, saying: "Give up that keg to me;" but the Indian thought too much of his treasure, and would not surrender under any consideration; so here began the struggle. Both grappled together swinging this way and that way, till at last, missing their foot-hold, both fell to the ground, and in falling the Indian dropped his keg. Here the Father noticing that the chances of the war were on his side, at once gave a powerful kick to the bottom of the keg bursting it, and spilling all the liquor on the ground: the contest was over.

You cannot form an idea of what were the feelings of that Indian when he realized that all his whiskey was gone! He folded his blanket around himself, and stood straight with the gravity of a Roman Senator looking on the theatre of the war, repeating with excitement short Indian expressions equivalent to those words of the old poet,

"O suavis anima quæ tantum mittis odorem,"

then addressing the Father said "if you were not the Black Gown, I would kill you on the spot," and certainly he would never have been so easy with anybody else; but he knew the character of the Black Gown, and this was enough to make him check his passion.

The Osages as well as all these western Indians have a great respect not only for the priest, but even for anything concerning our holy religion, though but simple crosses, holy pictures, medals, and above all prayer-beads, nay the wearing of these is equivalent, I would say, to a profession of our faith. Some time ago, in traveling through the forests of the Indian Territory, I met a stranger Indian. Wishing to know whether he was a Catholic or not, I addressed him in the Osage language, but he could not understand me; then I spoke to him in the general language, namely by signs, and he understood me very well, for having looked at me for a few seconds, he opened his shirt on his breast, and showed me the prayer-beads he was wearing. You may imagine how happy I felt at that moment! I then took my cross from my vest and showed it to him, he smiled, and giving me a strong hand-shake, off he went.

Some years ago, a party of Osages was out on a hunting expedition in the Caddo Reservation, about two hundred miles south-west of the mission, when one day about sunset an Osage horse-hunter came in from the plains bringing the news, that a band of Comanches was coming down along the Washita river, and "likely," said he, "they will attack us early in the morning." The chief of the Osage party, hearing this, soon gave his orders, that every man should be ready to start before day-break to meet the enemy. You hardly can form an idea of the bustling which at once takes place! Every one is at work, the boys gallop after their horses, some of the men are sharpening their cutlasses and tomahawks, others are pointing their javelins, these are fixing their bows and arrows, the few who have guns load them with heavy cartridges, and some are packing dry meat to suffice them for two days rations;

meanwhile that all this is going on a dispute arises about who should wear the prayer-beads.

There happened to be in this band of Osages a young brave who had one of them, and the chief thought that he himself had the right to wear it during the expedition, but the owner would not give it up. At this all insisted that the chief should have it, for, being the leader of the band, he needed more protection. Hearing this the young brave declared that Father John Schœnmakers had given him that prayer-beads, and on no consideration would he part with it. When the chief heard Father Schœnmakers' name, he did not dare to insist any longer on the matter, but said he "if such be the case, you certainly must keep it, but you will have to march at the head of us all in the attack of the enemy, for you are better shielded than we are." All agreed to this, and about one hour before day-break the young brave gave the war whoop, and out he started at the head of all, leading the march up the Washita river.

They had hardly been one hour on the way when in the stillness of the wilderness they hear the tramping of horses at a distance. The Comanches, confident of taking the Osages by surprise, were advancing rapidly from the west. The morning twilight however placed them at a disadvantage, and was very favorable to the Osages whose back was turned to the east. Here they halt for a moment to watch the enemy, and as soon as they see the Comanches appear on the crests of the hills in front of them they throw at them shower upon shower of arrows and javelins, their men from the rear open upon them a brisk fire with their guns.

The Comanches, though ranking amongst the bravest of warriors, this time find themselves caught in a real trap. They did not expect such a sudden attack, bewildered as it were, and blinded by the rays of the rising sun now shining in their eyes, and by the smoke produced by the firing of the Osages, they imagine they see many more warriors than in reality their assailants are, and becoming entirely demoralized, give up the engagement altogether, and run for

their life in every direction, soon finding a safe shelter in the woods that are lining the Washita river. So the Osages carry the day without much fighting after all, and the rich booty of the abandoned Comanche village is the prize of their victory.

I hope you will not get tired of me if I write a few words more on this subject. Whilst visiting the Delaware Indians, whose Reservation is near to that of the Osages, I came for the night to the house of a Delaware chief who keeps accommodation for travelers. While I was waiting for supper I took notice of the furniture, and seeing a large prayer-beads hanging by the chief's bed, I asked him whether he was a Roman Catholic? He answered he was not. Then, said I, why do you keep those beads hanging there; what do you mean by it? Oh, he replied, those beads are the great prayers of the Osages; they made a present of them to my wife, and as long as we keep them in the house no evil spirit will trouble us.

But how does it come, you might ask, that the Indians have such a respect for the prayer-beads? Well in truth I cannot give you a positive answer; all I can say is that this seems to be an inheritance they receive from their grandfathers who knew the first missionaries that came to this country, and irrigated it with their blood.

Concerning the Osages in particular, as they were first discovered by Father Marquette, and were subsequently visited by him as well as by Father Gravier, in all probability they learned the value of this great instrument of devotion from those two great missionaries of our Society, and if after having been for a length of time deprived of Catholic missionaries, and abandoned to their wild nature, they forget the reasons why the prayer-beads are to be respected, so that many look upon them merely as a talisman, we must not wonder; the best garden's soil, if left uncultivated for but few years, will reproduce briers and thorns instead of flowers and fruits.

I must acknowledge that some Indians now look upon this article of devotion, just as they do on some medicine-work, yet it is not generally so amongst the Osages. Talking about Indians, we must always be willing to make some allowance. The Osage indeed is yet wild, however, in matters of religion, if he has any way received some knowledge of Christianity, he knows a good deal more than you would suppose from his appearance. Could you but hear the Christian Osage when early in the morning, rising from his pallet, he crys out to God,

Whacontaei! } O God!
Anska-ke-ninchxei! } Thou who hast made me!
Lake-anlao! &c., &c., } Have pity on me! &c., &c.

Could you hear him when with filial confidence he applies to Her who is the help of Christians, crying out,

Kassantzi Mary! } Virgin Mary!
Whaconta Hishinchie Hion! } Of God the son mother!
Lake-anlao! &c., &c. } Have pity on me! &c., &c.

you would most certainly form a different opinion of these poor Indians, despised, alas, and neglected. You might perhaps feel your heart burning with a spark of that heroic charity, so scarce in our days, which in old times induced so many of our most illustrious Fathers to abandon the honorable positions they enjoyed in Europe, to come and labor suffer, and die, in behalf of these unfortunate people.

Paul Mary Ponziglione, S. J.

MISSIONARY LABORS OF FATHER MAGUIRE AND COMPANIONS,

FROM MAY 7TH TO JUNE 15TH.

ST. JAMES', BOSTON.—This congregation was formed about thirty years ago, and a church was built about the same time. A few years ago, it was found necessary to build a finer and larger church on Harrison Avenue for the great increase that had meanwhile taken place. The old church was disposed of to the Boston and Albany Railroad Company. The present edifice in its tasteful and elaborate architectural appointments, in its imposing appearance, reflects great honor upon the former pastor, who is now the Bishop of Portland, the Right Reverend James A. Healy.

Fathers Maguire, Hamilton, Carey, Finnegan, and Morgan were engaged in this mission. Three weeks were spent in laboring for the spiritual advancement of the people. The first week for the women was so well attended, that an overflow service had to be held in the basement, even from the first evening. The second week was for the married men; this part of the mission was a drag, and some began to predict a failure. But even in St. Mary's, in our own church, the same remark was made last year, when we gave a three weeks' mission. The second week is always dull. When the young men began to show themselves in their week of the exercises, all misgivings vanished. They not only crowded the church during the sermons, but the confessionals, too, so that the good done amongst them was more apparent, and certainly more to the liking of the Fathers. Parts of this parish are looked on as very much in need of reformation. Bostonians speak of the "South Cove" as one of the plague spots. Many of the fighters, and drinkers, and hard characters of this very quarter made their confessions as contritely as those in more favored localities.

"Father," said one, "I have never been to confession in my life, and I am thirty-two years of age. I have spent sixteen years in prison for various offences. I have just got out now. I want to do what's right; can't you put me through this time?" Thus was the Father addressed, who had charge of the first Communion class. Another man, sixty-four years of age made his first Confession. These cases, and many more equally startling, showed the necessity of a class for adults, who might be prepared for the Sacraments. The Fathers have such classes always, though some one has to be taken from the confessional for a half hour or so, to give the instructions. Special efforts were made in the interests of the sodalities and confraternities in connection with the church, and some success was had in enlarging the roll of members. Unless the young men, and we might say this for all classes, men and women, join some good society, they will fall back into their old ways.

An amusing incident gave rise to some fun for the boys on the last afternoon, and for older people also. About vesper time, a great noise of tin pans beaten most vigorously, of clashing plates, of jingling anvils and the horrible screech of a one-stringed fiddle attracted the attention of the children just leaving Sunday-school. A Chinese laundry opposite the church was responsible for all the hideous sounds. It was said a wake was going on. And this seemed probable from the hampers of liquors and provisions that were carried in now and then. Pipes, cigars and tobacco were in abundance, as far as could be seen. The police had to guard the house, and it was only when a new mourner arrived that a glimpse could be had into the interior of the den. The Chinese flag, or something supposed to be, was raised on the top of the house, and kept in position by bits of plank and the seat of a water-closet. It turned out afterwards that all the noise and feasting *a la Chinoise* were parts of a Masonic celebration, or, perhaps, initiation of members.

There were about 12,000 Communions. The first Communions of adults were one hundred and thirty. Ten per-

sons were received into the Church. For Confirmation there were two hundred and forty-five grown persons, amongst these were three Jewesses who had been received into the Church some time before by one of the curates of the parish. Several persons were left under instruction for baptism.

The mission lasted from April 16th to May 7th. The Fathers could not but be pleased with the kind, zealous, and hospitable pastor, the Rev. Thomas Shahan.

St. Michael's, New York (May 14–28).— Rev. Arthur Donnelly, a warm friend of the Society, made the Fathers feel very much at home. He has been pastor at St. Michael's from the days when Mass was said in a shed up to the present time, a space of twenty-five years. Much has he to show for his labor. Schools, convent, residence, a very large church and fine chapel, and—a small debt. Perfect order reigns in and about the church.

The mission was confined to the parish, and was most satisfactory. The men here, as in many other places, outnumbered the women in the confessional. So much was the difference in favor of the men, that the clergy were astonished. There was a great desire to receive the scapular, or to be *rowled* in the order, and a thousand or so were *rowled* before the end. The boys were foremost in this rush. Some were of opinion no harm could happen them with the scapular on, and became reckless in walking and climbing over the roofs of houses too steep for other boys, not favored thus by our Blessed Lady.

The mission was given by Fathers Finnegan, Claven, McCarthy and Morgan, though they could have done but poorly without the aid of the good Fathers of Fordham and St. Francis Xavier's, who came the last three nights of each week for the confessions, when the penitents are more numerous and have harder accounts to settle. Father Magevney deserves especial thanks for the two eloquent sermons he gave, thus relieving the missionaries already overworked. The results were: Communions, seven thousand

five hundred; first Communion of adults, sixty; prepared for Confirmation, one hundred and fifty; baptized, eight. Some Protestants were left under instructions.

Jenkintown, Pa. (May 31–June 6).—This town is about ten miles from Philadelphia, and is quite fair to look at. The surrounding country has been appropriated by some of the rich men of the city, and their magnificent residences and grounds attached give a grand appearance to the township.

The work here was quite light, more of a recreation, and this was evident by the side of the hard struggle in New York of the week before. The good and zealous pastor, Father Mellin, made the Fathers understand he desired them to enjoy a few days' rest. In a week, therefore, everything was easily ended. Fathers Finnegan and Morgan gave the exercises. There were seven hundred Communions. Five or six were prepared for first Communion.

Gloucester, Mass.—While Fathers Finnegan and Morgan went to New York to give a mission in St. Michael's, FF. Maguire, Hamilton and Casey were engaged in the same work in Gloucester, Mass. This place is made up of fishermen from all parts of the world. The population is over twenty thousand Of these fully one-fourth are Catholics. We find here Irish, Scotch, Canadians and Swedes in large numbers, with a few native converts. The interests of Gloucester are almost entirely commercial. It has a greater amount of tonnage employed in the domestic fisheries than any other city in the United States. Nearly three hundred vessels, owned here and manned by men from this place, are engaged in the mackerel fishery. The cod fishing has been going on here very successfully for more than a century. The Catholic people are full of faith, which they evinced by erecting one of the handsomest churches and pastoral houses in New England. Their life is a hard one, and they are very much exposed. We were informed that in one year one hundred and twenty persons

were lost at sea in the Georges and at the Grand Banks. The mission commenced on Sunday, May 14th, and finished on Tuesday, the 23d. We were constantly occupied from 5 o'clock in the morning until after 10 at night. Some of these poor fishermen, who knelt at our knees then, have since been lost, as we learn by recent accounts from the Pastor. We hope they made the mission well. A few Protestants came at night, but they are rather bitter here, being of the old Puritan stock. We heard twenty-five hundred confessions, and gave Communion to more than two thousand in ten days. A few grown persons were prepared for first Communion: a man forty-five years of age and a woman over sixty. The latter was induced to come to confession for the first time by her own grandchild. Two persons presented themselves to be received into the church, but they were left under the care of the Pastor. Several parties who had married out of the church did public penance by kneeling before the altar on two successive Sundays before the whole congregation, and receiving the reprimand of the stern little pastor. We admired their humility. Mixed marriages are a great evil in this place, and are very common.

Missions at Grafton and Upton, Mass.—On Trinity Sunday, June 4th, the mission at Grafton was commenced. The town of Grafton lies about eight miles north of Worcester, and draws to its very modest church the Catholics of three adjacent villages. This peculiar modesty will be soon eliminated we were informed, and the church be made worthy of the worship which is offered therein. The Rev. Pastor, Fr. James Boyle, is young, active, and one of the most earnest of priests. When he sees a want, therefore, he will use every endeavor to supply it. A few facts concerning him may not be out of place here. "He was to the wars." He entered a New York regiment as "drummer boy," and when his regiment was mustered out of service, he was its first lieutenant. Now it was that God called him to a higher duty. But unfortunate for him, he was—

(as who hasn't said it?) "the son of poor but respectable parents." This was his heritage. Sad to say it. It has never paid a "bill" yet. For a while he was in one of the departments at Washington, then in the Custom House at New York city. In a few years he had saved enough to pay all his expenses at college. When about to be ordained he preferred to work amongst strangers than among his own, so instead of remaining in the diocese of New York, he placed himself under Bishop O'Reilly of Springfield. Are the Catholics of Grafton not assured of a better church? Of the Catholics attending Grafton, one-half is of Irish, the others of French origin. For the benefit of these latter, Fr. Vignon, a French Canadian Jesuit who has temporarily charge of Notre Dame church at Worcester, accompanied Fr. Maguire. The weather during the mission was all that could be desired. The little church was, therefore, crowded each evening. Frs. Maguire and Vignon spoke on alternate evenings, and it was remarkable that though many did not understand the preacher of the evening, yet they were as attentive as if they understood all. It was possible that nine hundred might receive the benefits of the sacraments; of these, eight hundred and fifty received Holy Communion. About four hundred children also made their confessions. There was one convert during the mission; but from the numbers of Protestants who attended and their careful attention to the sermons, we may fairly conclude that others will follow. On the second Sunday after Pentecost, June 11, the mission of Grafton was closed, and on the same day another mission was begun at Upton, a village, some five miles distant from Grafton. Hither we were forced to go and return each morning and evening. The care and kindness of the Pastor, however, made these journeys even pleasant. A short time ago Fr. Boyle purchased the Protestant church at Upton and made it a place of "true sacrifice." Except for the altar and sanctuary, little change has been made. Some of the relics of "easy worship" remain—one—a carpet which extends along the aisle and into the pews. There are not more than two hundred Catholic

adults attending Upton, and of these about one hundred and seventy-three went to confession and Holy Communion. A few made their first Communion. The confessions of some forty children were also heard. As at Grafton, so here, the evening sermon was attended by many Protestants, some of them the wealthiest of the place. As the mission only lasted three days it is impossible to tell what was the result of the evidences of our holy religion upon their minds. With this mission, closed the labor and toil of the scholastic year 1881–2.

The following item is from the *Worcester Spy:*

"GRAFTON.—St. Philip's Church was far too small for all the people who assembled last evening to hear Father Maguire preach upon "The Confessional," and many of them had to range themselves before the doors and along the windows outside in order to catch his words. The reverend preacher began by saying that man was destined for Heaven and immortality, and would have been translated from this world, body and soul, without knowing death, had sin not come to break the charm of his innocence. But sin changed the whole economy of man's existence, rendering him subject to the ills of life and eternal damnation. Christ came to save sinners, and was always kind to them, as could be seen from His treatment of Mary Magdalen, the woman taken in adultery, and the man who, because of his sins, was afflicted with palsy. These people sought Christ to obtain pardon of their sins. He forgave them; and the power which he then exercised he left with the priests of the church that he established. In support of this statement, the preacher cited various texts from scripture, and said that while the power of forgiving sin belonged to God alone, yet, as God had delegated to Moses, and others of whom we read in the Bible, extraordinary powers, so had he delegated this power of forgiving sins to the priests of the Catholic Church. The priest, however, could not use this power in an arbitrary manner. In order to determine to what extent he should exercise it, he must hear the confession of the sinner, and if he found the sinner sorry for his offences and determined not to renew them, then he could give him pardon, and the act would be ratified in heaven. He said the Catholic Church has not, and never will "pro-

gress" so far as to eliminate the ten commandments from the moral code by which men are to shape their conduct if they wish to reach heaven, and consequently, a Catholic, in preparing for confession, must take these commandments as a guide to the knowledge of wherein he may have offended his Maker. He spoke of the inviolable secrecy of the confessional and the feelings of security which Catholics have in telling their sins, their troubles and their sorrows to the priest, and how potent the confessional is, not only in making men better, but also in saving them from the commission of suicide, which, he said, was often caused because men and women afflicted with sorrow and trouble knew not where to seek for consolation and sympathy. The reverend father kept his audience, among which there were many Protestants, almost spell-bound for over an hour, and the throng will no doubt be as great when he preaches again on Friday evening."

Houlton, Me.—The mission at St. Mary's Church in this place, the county seat of Aroostook county, was given by Father Hamilton. Despite the inclement weather, the exercises were well attended, and as the town is situated near the New Brunswick line, those who live in the Queen's domains were well represented. The older people retain their strong Irish faith, but mixed marriages have done much harm amongst the descendants of the earlier settlers, and Protestant associations have caused neglect of religion. This is also true of Fort Fairfield, where a mission was given after the conclusion of the one at Houlton, from which place it is about eighty miles distant.

On the Feast of Corpus Christi a procession in honor of the feast was one of the features of the mission, in which all the members of the congregation took part. Hundreds of Protestants were in attendance, and went away bettter pleased than when they came. A mission cross was erected in the graveyard, around which the procession passed.

At Houlton, there were nine hundred confessions; at Fairfield, two hundred and fifty. Over seventy adults, for the most part men, made their confession for the first time. Beads and scapulars were in great demand; they wore the beads around their necks, and would not tuck in the scapu-

lars under their coats, because they felt proud of them and wanted their Protestant neighbors to see them. Several were left under instruction, and are reading "The Sure Way to Find the Truth," of which book almost every Catholic family possesses a copy.

General results for the spring campaign compare favorably with those of former years, though the time was much shorter on account of the late Easter.

There were 24,325 Communions; 22 Protestants were received into the Church; 276 adults made their first Communion; 465 adults were prepared for Confirmation.

Adding these to the figures already given, there is a grand total somewhat higher than that of the last year:

Communions, 109,625; First Communion of adults, 542; Prepared for Confirmation of adults, 803; Total number of baptisms, including 40 children previously neglected, 138; Protestants left under instruction in various places, 25.

MISSOURI.

Westphalia, Osage Co., Mo.
July 15th, 1882.

Rev'd and Dear Father,
P. C.

To give you an idea, my dear Father, of our doings in one, though not the least of our Western missions, I humbly submit to your Reverence the following account which is a free translation of an article that appeared in one of our Western dailies. The event, to which allusion is here made, was indeed a glorious one, and such as will be long remembered by all participants:—

"On Pentecost Monday, May 29th, was celebrated in the little town of Westphalia, Osage Co., Mo., the grandest solemnity that had ever occurred within the recollection of the oldest inhabitants of the county.

"The celebration was successful in every respect, as well in its idea as in its execution. The occasion was the meeting or reunion of all the Catholic young men's Sodalities of Osage county. In the morning the weather threatened to be very unpropitious; but in the course of two hours, the clouds disappeared and disclosed a most lovely sky for the rest of the day. Enthusiasm soon took possession of all hearts and rose to its height when one Sodality after another arrived on horseback at the appointed time, in Westphalia. The scene which then followed almost beggars description. The sight of the three hundred and fifty men on horseback as they passed through the streets and under triumphal arches, decorated with garlands and flowers, aroused all hearts to feelings of joy and exultation. The Pastor of the town, Rev. P. A. Krier, S. J., surrounded by the prefects of the five Sodalities, headed the procession,—the Sodalities of Linn, Kœltztown, Loose Creek and Richfountain being preceded by their respective Pastors. Many an eye was suffused with tears of joy at the sight of this grand display. As the procession crossed the limits of the town the young men dismounted, and giving their steeds in charge of keepers in waiting, marched on foot, to the music of the Westphalia Cornet Band, in the direction of the church. At the church door, where they were greeted by a tastefully arranged decoration of "Welcome," all halted, and at a given signal three hundred and fifty heads were uncovered and bowed in humble, thoughtful reverence to Him who reigned upon the altar within.

"If the procession was so imposing a spectacle, the sight in the church was still more so. The members of the choir did their best, and were found quite equal to the occasion. The prefects, with their assistants, took their position before the altar of the Blessed Virgin; at which, after Father Krier had welcomed the Sodalities with a pathetic and soul-stirring address, the act of consecration was repeated in a loud clear voice by all the members of the different Sodalities. Thereupon Rev. W. Niederkorn, S. J., of Loose Creek, assisted by Rev. H. Kellersmann, of Kœltztown, and Rev. H.

Erley, of Richfountain, gave the benediction of the most Blessed Sacrament, and then intoned the *Te Deum*, which was continued in unison by all present.

"As the soul had her food, the body was not to be forgotten. Close to the church an inviting park called upon both young and old to partake of its ample shade and enjoyments. Tables, decked with the flags of the nation and laden with the richest delicacies, invited all to a friendly repast. Young and old, boys and girls, partook of the friendly cheer. On the grounds were seen youths clad in Chinese garments, feeling their way through the dense crowd and selling their flashy trinkets and curiosities to whomsoever would buy. Oldfashioned 'tea-party' maids were also there, with a smile and a word for every kindly purchaser. And 'to cap the climax,' King Barbarossa,—he that had slept on for ages and ages,—was finally awakened from his deep slumber, and was now walking about, stroking his long red beard, and smiling with evident satisfaction upon his happy, peaceful progeny.

"The day passed by merrily, and the best order prevailed. Satisfaction was everywhere manifest. Nothing occurred during the course of the day to mar the solemnity of this glorious occasion; and when at evening the Sodalities returned to their respective towns, a thousand 'hurrahs' rang through the air in praise of the hospitable Westphalians, and their incomparable, self-sacrificing Pastor.

"Union is strength. The five Sodalities are now made one in soul by that strong and unfailing bond of fraternal charity, and, by their united efforts, purpose to effect much for the greater glory of God and the edification of their neighbor. This, their first meeting and reunion shall never be forgotten. It has had, too, a marked effect; for the young men now cling to their Sodalities and to their religion with stronger love and fonder attachment than ever before, and discover in them the only source whence spring true love and devotedness to their God and their country."

Yours in Christ,

P. A. Krier, S. J.

RECOLLECTIONS OF THE ROCKY MOUNTAINS.

BY FATHER NICHOLAS POINT.

The early labors of our Fathers in the Rocky Mountains have been made widely known by the books of Father De Smet, *Oregon Missions, Western Missions and Missionaries,* and various other publications in English, French and Flemish. Father Nicholas Point, the early companion and zealous assistant of Father De Smet, and founder of several Indian Missions which are still under the care of the Society, during the later years of his life, when incapacitated for active labors, by the direction of his superiors recorded the history of the events in which he had so large a share, in three bulky volumes entitled: *Souvenirs des Montagnes Rocheuses; Notes Biographiques; Chasses.* The work is profusely illustrated, and so finished in every respect that it could be sent to the printer and engraver. It was intended to have the volumes published, after the manner of Schoolcraft's great work on the Indians, and for this purpose application was made to the Smithsonian Institute at Washington, but the project failed because the conditions under which that body would undertake the expense of publication were considered inadmissible. Other efforts in the same direction made at Paris were equally unsuccessful. Its Catholic tone may explain why a work of such historical and ethnographic interest and value, of decided literary merit and artistic finish, failed to secure the financial aid without which it would be too hazardous to undertake so expensive a publication. A strong religious sentiment pervades the whole work, and the written descriptions are heightened and set off by illustrations intensely Catholic in spirit and execution.

Father De Smet drew largely upon the narrations and

used the drawings of Father Point in his books relating to the Indian Missions; but the complete writings of Father Point, as contained in the three volumes now kindly placed at our disposal by the Reverend Superior of Canada, have never been given to the public. A translation of such portions of the work as are judged to be of greater general interest will appear in these LETTERS: a short biographical notice of the author, compiled from notes furnished by his brother, Father Pierre Point, by the Reverend Superior of the Mission of Canada, and by Father James Perron, will throw some light upon a life worthy of praise and imitation, as it was rich in works for the greater glory of God.

BIOGRAPHICAL NOTICE OF FATHER NICHOLAS POINT.

Father Nicholas Point was born in the small fortified town of Rocroy (Ardennes), April 10, 1799. The place of his birth, a modest parish in the diocese of Rheims, had been exempted from the terrible excesses of those evil days, but there were many dangers to which virtue was exposed, and many difficulties in the way of a Christian education, the consequences of the Revolution, and which lasted during the administration of Napoleon. Although his mother was early left a widow without resources, the childhood and early youth of Nicholas was preserved from the contagion of vice which marked the period, by her maternal solicitude and piety, and by the zealous charity of some good souls who consecrated themselves to the cause of primary education.

He made a fervent First Communion in the spring of 1810. Even from his earliest years the salient traits of his character began to manifest themselves; piety, charity, energy, generosity, regard for authority, compassion for the poor, cordiality towards friends, love of study rather than of amusement, taste and aptitude for the arts, and industrious application. These qualities he possessed, as it were, from nature, and they developed spontaneously, without ef-

fort on his part;—God, who had bestowed these gifts upon him, was to employ them in His own service.

As Catholic schools had ceased to exist, the Curé of the parish threw open his own house to some boys of the town and instructed them in the first elements of Latin. The young Nicholas was received among these scholars after his First Communion, and devoted himself to these first studies with joyful ardor. After about two years spent at this school, he concluded that desire of knowledge should give way to filial piety, which prompted him to aid his poor mother in the support of the family. So he accepted a situation in a lawyer's office, and afterwards in the bureau of a receiver-general. In this employment his piety and innocence were not endangered, nor did he lose his time. Devoting the day to his office duties, he gave the evening to reading and spent the moments of recreation in drawing, which he had acquired without the aid of a master, and Sunday was occupied with the offices of the church. During the three or four years of his life which were spent as a department clerk, he gained the esteem and good will of his superiors by his industry and successful tact, but, above all, by his exemplary conduct.

He used in after years to refer with gratitude to some signal instances of God's protecting care over him at this period of his life. One day he rashly ventured upon the Meuse, when it was thinly frozen over, and breaking through the ice he was on the point of disappearing, when he was rescued by a friend. In 1814, whilst the Prussians were besieging and bombarding the town, a shell burst at a few paces from where he was passing with a heavy load of goods belonging to his employer; he attributed his preservation to Our Lady, for it was the feast of her Assumption. He often thanked God for having escaped from a danger which menaced his soul at this time. An officer high in rank, Marshal Ney, having met him at the office, and noticing some signs of genius in the youth, offered to adopt him, and place him at a government school. He was unwilling to accept the offer without consulting his mother, and thanks

to her maternal prudence and to his own filial respect for her opinion, the tempting proposal was declined.

The Divine Master wished to withdraw him from the dangers of the world, and, in 1815, God clearly made known to him his vocation. The Curé, a generous confessor of the faith, desirous to help in the regeneration of the clergy, had just opened in his parochial residence a school for some forty scholars. Some pious students among the friends of young Nicholas, who like himself were about seventeen years of age, and a holy religious woman advised him to resume his classical studies. After some time devoted to serious reflexion and to prayer, he ended by recognizing the call of God to the ecclesiastical state, and applying himself with ardor to study, and striving to compensate for lost time and for the advantages of a regular college by unflagging industry, he completed his course at this school, finishing with rhetoric.

But this was only the first step in the way of his vocation; he felt that God and his conscience demanded more of him, a complete sacrifice. This, however, was a secret known only to God and himself. He eagerly read the Lives of the Saints, the Edifying Letters, and above all the Life of St. Francis Xavier. This reading inspired him with sentiments quite in harmony with his character. All his thoughts and aspirations were concentrated on the ideal of the Society of Jesus; but he believed that the Society was suppressed forever, and he remained undecided as to what he should do.

It was in 1819 that he went for advice to his master, who was also his spiritual director, and learned from him that the Society really existed, and had established at St. Acheul a college which was already in a very flourishing state. His vocation was decided from that moment, and his resolution taken. A magnetic influence attracted him, the grace of God was urging him, St. Francis Xavier's novena came to sanction his final resolution and to press its speedy execution. His petition to be received into the Society was made to Fr. Loriquet, Rector of St. Acheul, and it was

granted immediately. He left home, June 25th, 1819: it was a mighty sacrifice for his tender heart. But the thought of treading in the foot-prints of St. Francis Xavier, of going to save the infidels, raised his will above his affections. The secret and concentrated struggle which he sustained before his departure threw him into a fever. Was this impediment a trial sent by God for the good of his conscience, or was it a diabolical attempt against his firmness? The fact is, that on the eve of his departure the fever disappeared; his victory was as complete as it was generous.

On reaching St. Acheul, June 28, he was appointed prefect of discipline, and, while thus employed he made a year of philosophy under Fr. Martin. After another year as teacher at St. Firmin, he entered the novitiate of Montrouge, Sept. 23rd, 1822. In May, 1823, he fell sick, and was obliged to leave the novitiate for a time. He went back to his family, and wrote to Prince Hohenlohe, a holy priest, who at that time obtained many miraculous graces by his prayers to the Sacred Heart of Jesus. The Prince answered him, that he would celebrate a novena of Masses for his intention to the Sacred Heart, and at the end of the novena, he was cured, and returned immediately to the novitiate. On account of this interruption, he did not take his first vows until March 9, 1827: a considerable portion of the time since his entrance at Montrouge had been spent at St. Acheul in the duties of prefect, and after pronouncing his vows, he resumed this employment and was engaged in it, when the college was closed in August, 1828. For the next three years he studied theology, partly at Brigg; was ordained priest March 20, 1831; in 1831–2, prefect of discipline at Fribourg; troubles and persecution in Switzerland drove him into Spain; in 1833, he was vice-superior of the college of St. Roch, near San Sebastian. Expelled from Spain in 1834, he made the third year of Probation; pronounced his last vows in 1835; and on the 15th of August of the same year, he set sail for America, landing in New York, Dec. 13, along with Fr. Murphy and Br. Ledoré. The passage was as stormy as it was long. Three

days after their arrival, they departed for Kentucky. On the 6th of June, 1836, he was at Bardstown, and shortly afterwards at St. Mary's College. In December, 1837, he founded the College of St. Charles at Grand Coteau, La., of which he was the first Rector. It was an arduous undertaking, when the circumstances are taken into account; he had to choose between fifteen places which were offered with apparent liberality, but in truth the spirit of profitable speculation was at the bottom of the whole affair. His choice fell upon Grand Coteau. With thirty-five dollars in hand, but with unbounded hope in his heart, he began with a few workmen to build the College. The first stone was laid, on the 23rd of June. Malarial fever soon prostrated the coadjutor Brothers; Father Point was also seized by it, and for a time, he was believed to be dead. After eighty days of sickness, prayer restored him promptly to health. In two years the college was in full operation, and the trifling debt which had been contracted was canceled in the following year. This college, built under very depressing circumstances, and already after a short time in splendid working order, was the first fruit of his constancy and ability. Towards the end of July, 1840, he left Grand Coteau without a cent of debt upon the college, which numbered one hundred and ten students. It was a good beginning, and to his successors it was left to do the rest.

He was called away to accompany Father De Smet in the overland trip to the Rocky Mountains, and on the 1st of August, 1840, he departs from St. Louis. Compelled to wait for some time, a new theatre presents itself for the display of his zeal. On the extreme Western frontier, from Nov. 10, 1840 to May 10, 1841, Father Point assumes the charge of a little village, poor in every respect and steeped in ignorance. In six months, Westport undergoes a complete transformation. He organizes everything as if it were question of a great and permanent mission. He is indefatigable in labor, unbounded in patience, mildness and perseverance. The ceremonies of the Church are introduced, catechism classes and sodalities established; the children

are prepared for first Communion, whilst general Communions bring back the adults to the practice of Christian virtue; immodest dances and amusements are abolished; temperance is promoted and held in honor. The neighboring mission of the Kickapoo Indians, which had been abandoned, is brought back to the faith by the exertions and prayers of Father Point.

His stay and labors among the Indians can be dismissed briefly here, as his own graphic descriptions will make them known further on. Setting out on the long trip over the Plains, May 10, 1841, the Flathead Indians are encountered for the first time on the 15th of August, and some days afterwards he founded a mission among them under the name of St. Mary's. He drew up the plan of the mission; it was adopted, a chapel was improvised—grand ceremony—big feast—music—pictures—complete success. The mission is assured. Next year the whole tribe is baptized. This first mission should be the model of all the rest, and such it really was.

The second Mission was founded amongst the Cœur d'Alênes; it was a most difficult undertaking, but his zeal, patience and energy overcame every obstacle. He accompanies the tribe upon its grand annual hunting expeditions, — in January 1844, returns to the Flatheads, — visits the Nez Percés.

In 1846, after the summer hunt, Father De Smet decides to send Father Point among the Blackfeet. They set out together after the Assumption :— are present at the battle with the Crow Indians :—The Flatheads come to meet the two missionaries with an imposing escort:—the Piegan nation receives them :—the Flatheads depart after concluding a treaty with the Blackfeet, the two Fathers remaining as a pledge of peace. In October, they separate, and Father Point remains alone among the Blackfeet, with a child of twelve years to act as interpreter. With mildness and perseverance, by becoming all to all, he accomplishes prodigies. He visits the chiefs of these ferocious bands, and presents them with their own portraits in lieu of official gifts. He

is hospitably received at Fort Louis. He baptizes eight hundred children with the consent of their parents, and confounds the sorcerers who acknowledge their defeat. All these Indian tribes asked for Black Gowns.

In May, 1847, he is recalled by the Provincial of France for the Mission of Upper Canada. Some idea may be formed of the difficulties of communication in those days, and of his isolated position, when we say that it took three years for the order of recall to reach him, as it had been sent in 1844.

Spent with the uninterrupted labors of seven years among the savages, Father Point, in the judgment of his Superiors needed rest, and upon his arrival in Canada, he was sent to the French Canadian mission of Sandwich for that purpose. But his rest consisted in working. A more regular organization, the spirit of piety and emulation introduced among the little children, the schools established, the four sodalities formed in the parish, in a word, the good order which he re-established throughout the entire mission, marked his administration at Sandwich as another success.

In 1848, he went to reside at Wikwemikong, Grand Manitouline Island, in quality of local superior. His predecessors had accommplished a great deal at this place, but they had never been numerous enough for all the labors of the Mission. Father Point undertook to establish a methodical plan and discipline in the various works. The results were; economy in the gifts bestowed upon the Indians, cultivation of the soil and some manufactures inaugurated, the construction of a fine stone church, a school and convent erected; finally, a greater moderation in the exercise of zeal, in order to preserve the health of the missionaries.

In October, 1855, he set out for the mission of the Immaculate Conception, at Fort William, Lake Superior. He fell sick upon his arrival at Sault Ste. Marie, and as it was judged to be impossible for him to continue his journey, he returned to Sandwich, and for the rest of his life, he suffered from hernia constantly, and often acutely. Upon the suppression of the mission at Sandwich, October 24, 1859, Fa-

ther Point was transferred to Sault au Récollet, near Montreal. In January, 1860, he was ordered to rest from every active employment. But his desire was to die in harness, laboring for the Society. He was named Socius of the Master of Novices: he was charged to reduce his numerous manuscripts into orderly shape and form; he also assisted in the parish church, was chaplain to the convent of the Sacred Heart, gave the instructions in catechism to the pupils of the Academy, etc., etc.

In order to withdraw him from the temptation of overworking himself, his Superior transferred him, Nov. 5, 1865, to the residence of Quebec. On his arrival, he confined himself to his room. He had no special occupation assigned to him: he prayed, and suffered, and practised obedience, and prepared himself to die well. His last work was to instruct some fifteen boys for their First Communion. On the 28th of June, 1868, he took to his bed, received the Last Sacraments on the following day, and on Friday, July 4, at eight o'clock in the evening, he rendered up his soul to God.

The success which attended the labors of Father Point was due, in the first place, to Divine Providence in which he placed unbounded trust, and which visibly assisted him on several occasions; 2ndly, to the exactitude of the plan which he never failed to draw up even when it was question of undertakings that seemed to be of lesser moment, and for which he invariably obtained the approbation of his Superiors; 3rdly, to the opportune employment of such means as ceremonies that were calculated to attract the savage mind, little gifts, games, portraits and drawings, which were very flattering to the chiefs; 4thly, to the co-operation of his brethren.

Father Point never remained long enough upon any of his fields of labor to gather all the fruits of the success which attended his efforts. When his Superior had any specially difficult mission to establish, he sent forward Fr. Point to open the way and prepare the ground for future conversions. The first care of the missionary was to be-

come acquainted with the dispositions, the character, the vices of these nations which differ so widely one from another: then, to select a convenient site for the centre of the village and for the church. This being done, when once his plan was formed, he endeavored with prudent firmness to carry it into execution; a long continued residence in these centres would be necessary to realize all that he aimed at, and to change the manners of these poor people, whilst he passed the greater part of the year in the company of the hunting parties or in traveling from place to place: so he laid the foundations and left it to others to continue what he had begun.

After this brief sketch of his labors, we may say a few words about the virtues of Father Point. He had a filial affection, invincible and constant, from the first day of his admission until his dying hour, for the Society, for all its members, its constitutions, its virtues, its works. As proof of this, we might cite the dreadful temptations that assailed him on various occasions, and which can be read in the notes which he left concerning his annual retreats. All these temptations were scruples of fear and terror lest he might be dismissed from the Society, and be lost in consequence thereof.

His character remained through life such as it appeared in his early years: he was daring and courageous, light-hearted, open-handed, full of tenderness, industrious, an enemy of untruthfulness, of injustice and ingratitude, compassionate, generous, sympathetic with children, with the poor, and with soldiers, and always delighted to read the lives of martyrs and missionaries, and the life of St. Francis Xavier beyond all others.

The ideal under which the Society presented itself to him was that of the foreign missions. His instinct carried him in that direction. Even when he knew the Institute only by the life of St. Francis Xavier, the labors of the Apostle of the Indies were the object of his desires. Twenty years after his entrance into the Society, after having discharged various duties more or less in harmony with his natural in-

clinations, to his intense delight the missions of Oregon were thrown open to him. He made a vow of martyrdom. This inspired his zeal, and armed him with patience and intrepidity in the midst of labors, dangers, sufferings and persecutions. Once, a tomahawk was raised against him. He hoped that among the Blackfeet he would find the object of his desires, but the martyrdom of blood was denied him, and he had to rest content with that of the spirit and of charity. Worn out with fatigue after a long journey, and summoned upon his arrival to attend upon a dying man, he ran with all speed to the place whither he was called; a rupture was the consequence, and he never recovered from this injury, and in the end it was the cause of his death. His sufferings for fifteen years took the place of martyrdom for him.

As for the spirit of faith and hope, from the age of sixteen years, he saw God in all things, and all things in God, and from that time he cherished devotion to St. Francis Xavier, to whom he believed he owed his vocation, and whom he chose as his patron and model. His confidence in God was such that he had no fear to be exposed even to the greatest dangers for the salvation of souls, and it was always with a sensible perception of the divine protection that he escaped the perils that threatened him. His zeal was remarkable: it was the mainspring and life of his actions. His obedience was unquestioning. His charity knew no limits: he never refused to render a service to another; he was fertile in expedients to assist every one; he loved to encourage children, and to aid and console the poor; he would remain all night long by the bedside of the sick preparing them for death. His free time was spent in making pictures which he distributed to those whom he had converted. He had become so patient that he seemed impassible to injuries which were directed against himself; he never retorted except to defend the weak, the interests of the Society, of justice and of truth. His spirit of devotion was sincere and tender, and frequently sensible from the time of his first Communion: it was ardent and active in

after years. He was very devout to the Sacred Heart of Jesus, to our Blessed Lady and to St. Francis Xavier. At the end of his life, despite his sufferings, he was often before the Blessed Sacrament. He used to say that he could no longer meditate, yet his days were one continued prayer. The moving principle of his soul in all things was the holy will of God.

CHAPTER I.

Introduction.

In the beginning of the present century the United States sent out parties of men to explore the territories included to-day within the limits of Oregon. These adventurers were bent merely on promoting their own worldly interests, so it was hardly to be expected that they would advance in any great measure the higher interests of God. In spite, however, of this indifference for the welfare of souls, their presence among the Indians produced one good result; for, during the recital of their idle, fabulous tales, hidden truths had been touched upon, truths alluding to the existence of a Supreme Spirit, to whom special worship was due.

After these hardy explorers, traders were the next to come upon the ground, concerning whom a word or two will not be out of place. Some of these men were utterly regardless of God and religion, their main purpose in life being to gratify their evil passions. In bargaining, their principle was, always to barter off a mean article when a good one could be gotten in its stead. In case their pet principle was not available, at least they took care to give little and to secure much in return. Yet these acts of knavery were done with such suavity of manner and fine words, with such apparently handsome conduct on the part of the traders, that they seemed occasions born for the one purpose of throwing into broad light signal examples of generosity and kindness of heart. Thus, in a little while, this set of men acquired the popular esteem.

But the redeeming element among the traders was composed of Canadians and Iroquois. Love for their mother country, reverence for that country's religion which they themselves professed: such were the themes that occupied their thoughts and were frequent on their lips. Being such as they were, it was no wonder that they inspired the natives with such true admiration for the French Religion, as they used to call it, that these poor children of the forest listening to them speak of it, asked with tears to be reckoned among its followers.

Yet before the knowledge of the true God had really been preached among these Indians, called the Cœurs d'Alêne, there appeared one day on the outskirts of their villages an Indian from somewhere along the Red River. His presence was not without meaning. In fact, having embraced Protestantism he was made its forerunner throughout the Indian country outlying his own which was that of the Spokanes and Nez Percés. But what came of his visit to the Cœurs d'Alêne? Well, whether it was that on his return he made known to his masters that they would be welcome, or that missionaries all unasked for had been sent from the United States to convert the Cœurs d'Alêne, this much is certain: soon after the strange Indian had been seen haunting the neighborhood of their villages, the Cœurs d'Alêne were surprised by the arrival amongst them of Presbyterian ministers with their wives and children.

Of course the surroundings at first must have been extremely wild and uncouth for the new-comers. Still, they made the best of circumstances, and though their poor neophytes had to go without shelter, the ministers, their wives and families were soon in the enjoyment of comfortable homes.

This success when known gave great weight to the testimony of the previous visitors to the region, so much indeed that it proved the means of drawing to the scene many others of the same religious persuasion with the ministers themselves. But Protestantism, far from drawing strength

from the arrival of the new-comers, through them, indirectly at least, received its death blow.

The story is an old one. The new arrivals, in the hope of acquiring more personal influence, as well as of profiting more largely by their traffic, set themselves to work crying up their ministers; the latter, as a matter of course, doing the same by their devoted flock. What was the upshot of this manœuvre? Simply this: the same mode of warfare was adopted into the Catholic camp and from that moment the sun of Protestantism sank to its setting. For our Canadians and Iroquois, besides being more experienced and men of better parts than their adversaries, had three other advantages over their opponents; in that they had truth on their side, the affection of the natives, and singular adroitness of speech. It was not hard, then, to foresee who would remain masters of the field after the battle's issue.

When the tug of war did come, they dropped all argument, taking in hand pleasantry, which they used with telling effect. By means of this weapon, they ridiculed the Protestants, whom they styled "the Brothers of the Long Knives;" the ministers also felt its edge, as being men fixed in the leading-strings of women; finally, it dulled itself in giving Protestantism the repute of being the poorest form of religion known. The contest closed to the dismay of the Protestants: their Indian followers, respect, affection, all had been weaned from them. And, worst thought of all, they had to see all these, and Indian arms, and luggage go over to the Catholic side.

It may be added that among the many, who, to preserve their own interests intact, had figured in the fight, there were also some who were actuated by higher motives, and amongst those were two Iroquois, Big and Little Ignatius, who had taken part in order to help the natives to whom they had bound themselves as brothers.

Big Ignatius, out of the desire of obtaining for his brethren the gift of faith he had himself received in the Iroquois village of Sault St. Louis on the banks of the St. Lawrence, undertook two journeys to St Louis, in Missouri. On the

first of these journeys three of his companions died of sickness; on the second, Ignatius and the rest of the party fell under the knives of the Sioux. But his death, the death of a hero, did not at all abate the courage of his brothers, the Flatheads: it only served to kindle anew the desire that burned in their hearts. They sent to St. Louis other Iroquois, their guests, thinking the brothers of Ignatius more apt than any others to urge their petition. This perseverance amid adversity was not suffered to go unrewarded. It won the sympathies of the Bishop of St. Louis and of the Jesuit Fathers whom the Bishop's predecessor had introduced into the diocese to labor for the conversion of the savages.

Father De Smet was then sent to the Rocky Mountains to find out what were the dispositions of the poor savages, and to see and report how their condition could be improved.

The Father gave his account as directed, and shortly afterwards, in a Provincial council, it was decided, that in the following spring, Father De Smet with two priests and three lay brothers should plant the cross in the land of the Flatheads. The priests were Frs. Point and Mengarini. The Brothers:—Classens, Charles Huet, a Belgian, and Joseph, an Alsatian.

CHAPTER II.

Westport, Mo.—The Kickapoo Indians.

I was sent to Westport to exercise the holy ministry there until the return of Father De Smet. The district in which I took up my abode was peopled by an assemblage of twenty-three families, each family group comprising a Frenchman with his Indian wife and half-breed children. Immediately upon my arrival these people found a large place in my sympathies; for, albeit very poor, they had somehow contrived to build themselves a church, and again and again they had asked for a priest before succeeding in getting one. It was well though that I had sympathy to spare, there being no lack of ills awaiting cure at my hands. What with the ignorance of some, the drunkenness of others,

the sensuality of almost all, there was misery enough to inspire zeal in the most laggard of missionaries.

I went to work, then, with great confidence, the more so, because I had found that the sovereign remedy for ills of this sort lay in a little good will and in the use of one's common sense. Another consideration also had much weight in animating me with confidence:—who could tell but that in God's providence this town, small as it now was, might some day attain to distinction! Even as it was, Westport was the gathering point for all expeditions to Mexico, California, and the Rocky Mountains, and it was no uncommon thing for travelers to sojourn there for weeks and weeks together. Easter time generally brought great numbers of people thither, and I often thought, if only the Easter holidays had been kept as by right they should have been, what an influence for good had been gained over the travelers and through them over the savages!

I landed at Westport on All Saints' day just as cold weather was setting in. The cold of winter, by the by, lasts until Easter, and at times it was so intense as to freeze the chalice even when the altar had a chafing-dish full of live coals placed at either end. Yet neither the severe cold, nor long distances, nor bad roads were obstacles formidable enough to prevent the people from coming to church, where on Sundays and Festivals you could make sure of seeing them crowding the little house not only at the time of Mass but also during the other services.

Meanwhile, one of my chief cares was to keep my ministry high in repute with all. To this end I tried to be as slight a burden as possible on the community.

My labors now kept me quite busy. I had at the time in my possession a lot of knick-knacks that had been given me in Louisiana. Well, I got to work at these, and at the cost of a little trouble managed to eke out of them a number of articles that were very useful to one in my situation. Among other things there were: premiums for the children, and ornaments, statues, pictures, a tabernacle and, best of all, a monstrance for the church. What real treas-

ures they were to us, who when Christmas came round were enabled to enjoy all those blessings of religion which we could have looked for only in a large city. Moreover, I taught the children to sing certain short hymns with results, I may say, that fairly astonished me.

But my good people's needs extended to something beyond the singing of hymns which embodied such words as eternity, and Heaven, or which alluded to the mysteries or the Sacraments of the Church. Solid instruction was plainly necessary; since mention alone of these things passed with most of the people for an empty sound.

Accordingly, I instructed them in the great truths of our religion insisting particularly on the practical consequence that should be the result of the consideration of them, namely, the making of a good confession. Nor did I hesitate to address very pointed remarks to those who were included in St. Paul's catalogue of sinners, especially the drunkards.

Amidst these labors in behalf of the older people, I did not neglect the children. I had catechism classes regularly, in the course of which I paid special attention to children gifted with good memories and pliable minds, so that when scattered over different parts of the little parish they might teach others whatever I had taught them. It is a common saying, that in America it is impossible to fire children with emulation, as is done in the churches of France and Italy. In point of fact, this saying is not true. The affair is a little harder to manage here, I grant, but provided you are not afraid of losing a little popularity, and with justice and prudence administer your praise and blame where it is deserved; provided, also, you give out marks, and distribute medals, pictures, &c., beneath the parents' eyes,—I warrant you success: because self-love is everywhere more or less to be found and if rightly taken hold of can be moulded into emulation. I tried this plan, myself, at Westport and succeeded beyond all expectation. During the week I would teach catechism, repeating the instructions on Sunday for the benefit of the whole congregation. What a picture we

made up! There was the missionary Father, myself, in front; near him the youngest children; next, those who had made their first Communion; then those studying the catechism of perseverance, last of all, the mothers and fathers. During the week marks were read out, and every Sunday the best scholars in each catechism class received a medal as a reward. At the end of each month also prizes were awarded to the most proficient in the shape of sacred pictures. These pictures were afterwards hung up in some conspicuous place at home, and before them morning and evening prayers were said in common. Whenever I made my visits, I never failed to cast my eyes in the direction of these objects, an action that went far towards exciting a laudable spirit of rivalry among both young and old.

As the children's piety depends greatly on that of their mothers, I undertook to increase the store of piety of the latter by establishing a sodality of married women in honor of Our Lady of the Seven Dolors. Soon after I formed another for young girls under the patronage of Mary Immaculate. These young girls I found to be very modest, and so remarkable for natural piety and goodness that no word of praise was uttered of any one without reflecting credit on them too. Thus if a young man was spoken of as a model in behavior, the compliment was turned into 'he is as quiet as a girl,' or some parallel saying. It is a fact, that in all the twenty-three families living here, there was not a young girl whose moral conduct was not above reproach,—and this marvel took place in a section where man's licentious nature brooked no bounds. A few of these young persons, encouraged by the example of a pious widow, took it upon themselves to make some artificial flowers for the church and I can say with truth that the work of their hands was not to be despised.

Before Lent it happened that I made mention of the prayers of the Forty Hours' Devotion; when immediately, men, women, children, all offered to make in turn their hour of adoration and during the three days several persons were constantly before the Most Blessed Sacrament. The

novena in honor of St. Francis Xavier, the patron of our parish, had also a large attendance of people; it consisted in having evening prayers and an instruction in the church. At the close of this novena, as was also the case at Christmas, two-thirds of the congregation received Holy Communion.

Another thing occurred at this period that gave me great joy. The year before, balls had taken place among the people weekly; this year there were only two or three which I permitted, lest by too great a show of severity I might lose the ground I had gained with them. The means they took in securing my permission for their dancing amused me not a little. They sent as bearer of their first petition an old soldier who had served in the time of the Empire, who had also accompanied Father De Smet on his return from the Rocky Mountains, and who bore the reputation of being a man to whom I would refuse nothing. The good old fellow came to me, and after telling me that he had a favor to ask, begged to be allowed beforehand to say a Hail Mary, for the success of his mission. The prayer said, he confidently broached his petition. The second ball was given on occasion of a wedding; on this, so many and such restrictions had been put, that all fear of danger resulting from it seemed effectually precluded,—young women for instance were not to go to it without my leave.

Among the young persons who were invited to this ball was an Iroquois girl of very attractive personal appearance. She was not ignorant of the pleasures in prospect for her, did she go to the ball, yet as soon as she knew that its pleasures would be attended with risk to her virtue, she put all thought of being present at it from her mind. Furthermore, not to be without a reason for her refusal, she cut her hair very close, a sign of deep mourning among the savages. But the matter was not settled as easily as the poor girl could have wished. Her friends insisted, and her father even went so far as to threaten to imprison her in the cellar if she persisted in her refusal. Finally, through fear of offending God by her disobedience the maiden yielded,

yet even then only on the condition that her father would accompany her to the ball.

Now that the Catholics had laid aside the custom of having balls, the Protestants out of opposition took it up. Again our young Iroquois heroine was among the many invited to the dancing. This time, however, her firmness in refusing was such that her father sought me at midnight to know if there were not some means of inducing her to be present at the dance. Poor old Iroquois, it was not malice but ignorance that induced him! That night he returned home believing implicitly that it belonged to his own honor to help his child not to lose but to preserve a treasure that she knew how to estimate so well!

Other victories, more difficult still, were won. There were several Iroquois Indians who were drunk all the time, coming off from one spree only to go on a bigger one, with whom the habit of drunkenness had gone so far that, in the phrase of the country, they were 'played out.' All of these have now so far improved as to be sober occasionally for a week: some of them have taken the pledge not to taste a drop of whisky for a time, and cases are given of those who have kept their promise for months, and have resisted every temptation to imbibe; and two of the most inveterate topers have sworn off entirely. The older of those two said to me: "Father, if you stay here, I believe that you will be able to make something out of me, but when you go away, I am very much afraid that I shall go back on my promise."

On the Sunday before my departure, all the married women belonging to the sodality of the Seven Dolors, the members of the young women's sodality, and all the children who had made their First Communion, approached the Holy Table. In the afternoon there was the blessing of beads, medals and pictures, the premiums for catechism were distributed, Benediction of the Blessed Sacrament followed, and finally a large cross was erected in the graveyard. In the evening I administered the last consolations

of religion to a man, who had given to his wife and children the most beautiful example of faith and resignation during his sickness, and whose last recommendation was an expression of the most tender confidence in the Blessed Virgin. The day before, for the first time since my arrival at Westport, I had caused the consecrated earth to be opened, in order to receive the mortal remains of her who had been first prefect of the sodality. She had had the consolation during the course of the last year to see all her children and grandchildren approach the Sacraments.

Only three marriages took place whilst I was at Westport, but they were in truth marriages, where the contracting parties were all in those dispositions which it is to be wished that the children of the Church should ever possess. Thus from the first day of my new career, did God still support my feeble steps by giving me new proofs of the care which he takes of those who put their trust in Him.

During my sojourn at Westport, I received occasional visits from some Indians of distinction, amongst others from the head chief of the Kaws, of whom I shall make mention in the journal of my trip to the Rocky Mountains. I had previously been visited by three of his tribe, one of whom was a chief's son and another was considered to be the first warrior of the nation. All three were daubed with red and black paint, and ornamented with bracelets, medals, collars and ear-rings, and decked off with plumes of feathers. After I had made a trifling present to each of them, I led them to the chapel, where it quickly appeared that they had never seen such a sight. They advanced, drew back, stopped still, and looked around on every side, and above all could not rest in their astonishment before a picture of the Seven Dolors, and another representing the head of our Lord crowned with thorns.

They pointed out to each other whatever they did not understand. They were particularly struck by the large tears which were depicted as flowing from the eyes of our Saviour, and they inquired who could this person be. A woman, who was acquainted with their language, having

told them that it was the Son of God, Who was weeping over our sins, they appeared to be very much moved. They belonged, nevertheless, to a tribe so savage, that a party of their men had massacred in cold blood, during the preceding winter, the women and children of their nearest neighbors to the number of more than forty.

The Osages, so much spoken of in France, are only two or three days journey from here: in all, they are no more than five thousand souls at present. They are a bad people, as are all the non-Catholic tribes bordering on civilization. I have made inquiries in regard to those of them who had visited France, and they tell me that only three out of the six are still alive.

About Christmas, Father Allen, the missionary of the Pottawatomies went to visit the Kickapoo Indians, having been ordered to suppress the mission to this tribe. He asked me to accompany him. On the journey, both in going and returning, we lodged in the cabin of an Indian, who was half civilized, a great friend of the French, and proud of the knowledge he had of their language. To show us his proficiency, he repeated the expressions he had picked up in his travels to the Far West: *merci mon ami. . . . bonne la vache, mon camarade.*

The Kickapoos are a hideous nation from every point of view, but especially as regards religion. Here had our missionaries been laboring for five years in their midst, and yet on Sunday during Mass you could scarcely see more than one of them in attendance at the chapel. This chapel is the one which was built by the venerable Father Van Quickenborne, whom I saw at Philadelphia. He had just begun to announce the gospel to the Kickapoos, when he was recalled to St. Louis, and from there was sent to Prairie des Sioux, where he died in three weeks. His place was supplied at both stations by other Fathers, who did not possess his experience, and to-day both posts are abandoned, one in part, and that of the Kickapoos entirely. The people of the neighborhood are persuaded that this would not

have happened, if Fr. Van Quickenborne had been able to continue that which he had begun.

The Kickapoos are now at the mercy of a Methodist minister, and of a certain Kenekuk, one of their own nation, who is commonly called the prophet. By his cool effrontery and persevering industry, this man, who is a genius in his way, succeeded in forming a congregation of about three hundred souls, whom he used to assemble in a church which the United States Government had built for him, and palsied all the exertions of four missionaries of the Society. He gives himself out as a messenger of the Great Spirit: it would be too long to tell you the story of his birth in the other world, and of his mission to this earth of ours. He says that he came down from heaven through a blue hole, and after having floated for a long time through empty space, he at length fell upon our planet. Here is a capital point of his teaching, which will furnish you with some idea of his impostures: The whites, he says, will not be saved. And why? "Because the whites cause all nature to groan. They cut the grass with large scythes; they hurt the grass, and the grass weeps: they chop down the trees, with great axes; they hurt the trees, and the trees weep: they dig up the earth with great ploughshares; they hurt the earth, and the earth weeps: they make huge steamboats run upon the rivers; they hurt the rivers, and the rivers weep. You see, my children, the rivers weep, the earth weeps, the trees weep, the grass weeps; therefore, the whites cause all nature to groan, ungrateful that they are: and so, they shall not be saved. Practical conclusion; for us, in the spirit of thankfulness, let us not bring huge steamboats upon the rivers, let us not cultivate our fields, let us not fell the trees, let us not mow the grass"—in a word, let us be just what we are: that is to say, stupid, lazy, thievish, impure, blood-thirsty, etc., etc., and for recompense we shall obtain eternal life.

This is a pretty fair picture of what they are for the most part. As for Kenekuk, in his quality of prophet, five wives are not too many for him; his son has killed I don't know

how many men; his house is dirtier than any stable; his temple is not a particle better off on the score of cleanliness, and I can vouch for this on personal inspection. But when this prophet speaks of his revelations, they listen to him in admiration. The proof of his mission is a little plank two inches wide by eight in length, the picture of which I subjoin as I have seen it upon the place where he holds forth!

NOTE.— Wonderful instance of justice and mercy in the conversion of an idolater on the very day when the Mission of the Kickapoos was closed.

On the 1st of May, 1841, Father Point went from Westport, in order to consume the last Sacred Host which remained in the tabernacle of this poor mission. He arrived at the Kickapoo village towards sunset. The first news that he heard upon dismounting from his horse, was, that about a mile from there, a pagan was at the point of death, and consequently, in great danger of losing his soul. He obtained an interpreter without delay, and proceeded in haste to the house of the sick man, whom he found in despair, as regards both soul and body, for the only words he uttered were these: "Every one deserts me." "No, my brother, every one does not desert you, since I, who am a Black Gown have come to help you, and this is certainly by the will of the Great Spirit, Who wishes to save you." At these words the dying man rallies, confidence springs up in his heart, the minister of divine mercy speaks to him as is befitting such circumstances, the most satisfactory replies are given to all his questions. I helped him to repeat the acts of faith, hope and charity, and as death might take place at any moment, I asked myself why should I not baptize him without delay. The remembrance of St Philip and the eunuch of Queen Candaces came to my mind, and regarding this as an inspiration of the Holy Ghost, I proceeded forthwith to the administration of holy Baptism. On the morrow, he exchanged this perishable life for, as I hope, that life of bliss which will last forever. Was not this the sweetest bouquet which the missionary upon his first entrance to the field of labor among the Indians, could offer to the Queen of Heaven, on the very day when the month consecrated to her honor begins? But how inscrutable are the judgments of God! This same day was the last of a mission which had been plunged into the deepest abyss of moral degradation by the scandalous conduct of people who pretend to civilization.

Unus ne desperes, Solus ne præsumas.

OBITUARY.

Father Joseph Giorda.

(*From the "Helena Daily Herald."*)

Rev. Father Joseph Giorda, Society of Jesus, who died of heart disease at Desmet Mission among the Cœur d'Alene Indians, was a native of Piedmont, born March 19, 1823, and was consequently in the sixtieth year of his age at the time of his death. He joined the Jesuit order when twenty-two years old, and previous to coming to America, for some time filled the chair of Professor of Divinity, and held other high offices in the colleges of the Society in Europe. In 1858, Father Giorda arrived in St. Louis, and soon after started for the wilds of the Northwest as Superior General of the Rocky Mountain Missions, which office he continued to hold until increasing infirmities, brought about by arduous labors and constant exposure in traveling, obliged those in authority to delegate the duties of the position to another Father in order that he might have the repose so long needed. While Superior, Father Giorda established many new missions amongst the whites and Indians throughout Montana and the adjoining Territories, and was loved and respected by all with whom he came in contact. Despite his great learning and talents, which raised him in his early years to an equality with some of the brightest intellects among the priesthood in Europe, his disposition was modest and retiring, and his brilliant attainments, which might have made him noted amongst the celebrated theologians of the old world, were devoted wholly to the advancement of the spiritual welfare of the Indian tribes in the Rocky Mountains, where he labored in the humble garb of a missionary.

He had a wonderful aptitude for languages and besides speaking fluently the principal continental tongues, mastered, during his manifold duties in the Territories, the different dialects spoken by the Blackfeet, Nez Percé, Flathead, Yakama, Kootenai, and Gros Ventre Indians. In all of these languages he preached to the different tribes, and conveyed to them the knowledge of the Christian religion.

His studies had made him so perfect a master of the Kalispel tongue, that he compiled and had published a few years ago at St. Ignatius Mission, a complete dictionary of that language, which is said to be one of the most difficult spoken by the tribes of North America.

The hardships and trials experienced by Father Giorda in his journeyings at all seasons through the wilds of the Rocky mountains very often nearly proved fatal, and at times were of a nature to discourage any man not wholly lost to self, and devoted entirely to his sacred calling. Often he experienced attacks of severe illness, when in remote Indian camps and far from aid of any kind, which brought him to the verge of the grave. Once he was captured by a war party of Sioux who stripped him of every particle of clothing, even to his under garments and offered him other indignities before he was permitted to depart. Another time in crossing the Missouri river he fell through the ice and was carried by the rapid current under the frozen stream to an open space some distance down, where he was rescued from certain death by a devoted Blackfoot Indian, who bravely risked his life to save the good priest. Pages could be filled with the recital of the heroic acts and deeds performed in a simple, humble spirit by Father Giorda in the course of his long missionary labors, but they would only be a recapitulation of the history and experience of the many noble men who preceded him in the same self-sacrificing field of duty. All generous admirers of virtue in any guise, whether displayed in the narrow limits of the home circle, where a charitable construction takes the sting out of an unkind remark regarding the failing of a neighbor, or in the wider field where for over eighteen hundred years devoted men have labored for the salvation of souls in all the countries on the face of the globe, must join in rendering respect and admiration to the memory of Rev. Father Giorda. He was well known here in our midst, being for several years pastor of the church of the Sacred Hearts in this city, and the many, be they Catholic or Protestant, who remember his kind, benign face, his sweet, affable manners, and the fatherly interest he displayed toward every one who approached him, will unite in reverently saying:—May his soul rest in peace.

OUR COLLEGES IN THE UNITED STATES FOR 1881–2.

Place	Name	Province	Stud's	Grad. A. B.
Baltimore, Md.	Loyola College *	Md. N. Y.	110	4
Boston, Mass.	Boston College *	Md. N. Y.	241	18
Buffalo, N. Y.	Canisius College	Germany	206	..
Chicago, Ill.	St. Ignatius College *	Missouri	208	4
Cincinnati, O.	St. Xavier College *	"	262	6
Detroit, Mich.	Detroit College *	"	157	..
Fordham, N. Y.	St. John's College	Md. N. Y.	240	11
Georgetown, D. C.	Georgetown College	"	191	7
Grand Coteau, La.	St. Charles College	N. O. Miss.	68	..
Jersey City, N. J.	St. Peter's College *	Md. N. Y.	148	..
Las Vegas, N. M.	Las Vegas College	Naples	264	..
Milwaukee, Wis.	Marquette College *	Missouri	83	..
New York, N. Y	St. Francis Xav. College *	Md. N. Y.	465	22
New Orleans, La.	Imm. Conception Coll. *..	N. O. Miss.	327	4
Omaha, Nebraska.	Creighton College *	Missouri	231	..
Santa Clara, Cal.	Santa Clara College	Turin	190	2
San Francisco, Cal.	St. Ignatius College *	"	782	4
St. Louis, Mo.	St. Louis University	Missouri	291	4
St. Mary's, Kansas.	St. Mary's College	"	252	3
Spring Hill, Ala.	St. Joseph's College	N. O. Miss.	130	2
Washington, D. C.	Gonzaga College *	Md. N. Y.	107	..
Worcester, Mass.	College of the Holy Cross	"	149	16

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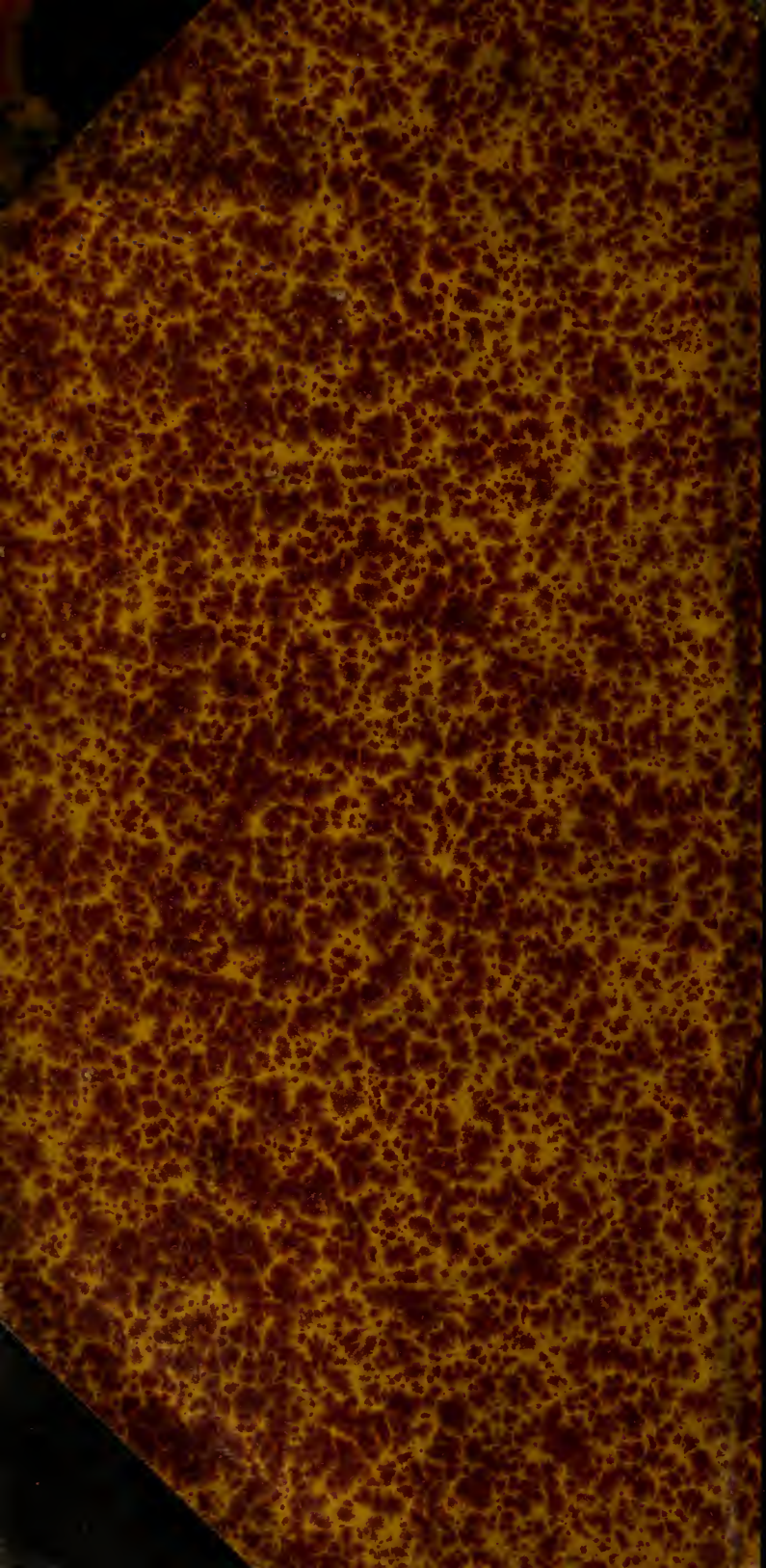
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